

# Baptist Magazine.

---

 FEBRUARY, 1820.
 

---

## MEMOIR OF THE LATE REV. ELISHA SMITH, *BLOCKLEY, WORCESTERSHIRE.*

---

MR. SMITH was born at Brington, a village in Northamptonshire, May 14, 1754. His parents were brought up in the communion of the Church of England, but being led to approve and adopt the principles of dissent, they joined the Baptist church at Towcester, during the pastoral charge of the Rev. Mr. Stanger. By honest industry in the wool trade, they acquired a respectable competency; but in consequence of a variety of losses, they were much reduced in circumstances towards the close of life. Adversity, however, was sanctified to them, and they left behind them an honourable character. They had six children, three of whom died in infancy: the subject of this Memoir was the eldest of those who survived. His mother was a woman of eminent piety, and appears to have had an earnest desire, when her son Elisha was an infant, that (if it were the Divine will,) he might become a minister of Christ. She told him that when he was not twelve months old, if ever she prayed in her life, she prayed that he might be devoted to the service of the church of God. How pleasing must it have been to her to see her devout wishes so happily realized! For the first twenty

years of Mr. Smith's life there was little appearance of the prayers of his pious mother being answered, except some very powerful, but temporary convictions, when he was about sixteen years of age, produced by a sermon preached at Towcester, by the Rev. Mr. Clarke, of Unicorn-yard, London. Alluding to this youthful period, he says in a manuscript in which he recorded the principal occurrences of his early life: "Though I ran not to the desperate length of wickedness that many do, yet no fruit of grace appeared; though my conduct was regular, in many respects, sin reigned in my heart."

In the autumn of 1774 he left home, and resided for some months, first at Foleshill, and afterwards at Coventry, working at his father's business. Removed from the restraints of parental observation, he fell into the snares of evil company, but was preserved from gross immoralities, and retained a regard for religion, and respect for good men. He attended the ministry of the Rev. Mr. Butterworth, which proved the means of bringing him, as a humble penitent, at the footstool of mercy, to an entire dependence on Jesus Christ for salvation, and an earnest desire to be numbered among his

followers. He now left his former evil companions, and united with several pious young persons in the exercises of social prayer and reading the scriptures, whose society and example were very useful to him, in advancing his knowledge of Christ, and establishing him in the belief, love, and practice of evangelical truth.

In 1775 he went back to his parents, received a hearty welcome from them, and was regarded by them, and by many others, as a prodigal returned. He was now frequently called upon to engage at social meetings for prayer, and to deliver his thoughts on portions of scripture, without, however, at this time, having any thoughts of the ministry. In September, 1776, he was received as a member of the Baptist church at Towcester, baptized by Mr. Stanger, and sat down with them at the Lord's table. On this occasion he wrote thus in his Diary, which was continued from about a year before this period to the end of his life:—"Now may the good Spirit, who descended upon the primitive Christians, enter my heart; lead me into the whole truth both in principle and practice; and fill me with joy and peace in believing. All the ordinances of Christ are exceedingly good, but all their virtue is treasured up in Jesus: the Spirit must bless them, or they will be dry breasts. I believe it will be no disparagement to the ordinance of baptism, if I say, I am as weak and impotent as before; I need as much support from above as ever; as many supplies of grace, and the same direction of the Lord. Still I am a sinner, and all I do, and all I am and have, need washing in the blood of the Lamb."

Mr. Smith continued exercising his talents among his friends, with growing acceptance, during the year 1777. In the former part of the year 1778, he resided for some months at Northampton, in order to attend the ministry of Mr. Ryland, and receive some instruction from him. On May 10, the church at Towcester gave him a cordial and unanimous call to the work of the ministry. In the same month, application was made to admit him as a student into the Bristol Academy, then under the superintendence of the Rev. Hugh and Caleb Evans, and Mr. Newton; and he went thither the following August. His Diary, at this period, discovers a humble sense of his unfitness for so great and important a work as that of the ministry of the gospel, and an ardent desire that the Lord might qualify him for it, and render him instrumental to the salvation of immortal souls.

In July, 1779, he supplied, for three weeks, the Baptist church at Carleton, Bedfordshire; and was earnestly requested to continue with them, but he did not see it his duty so soon to relinquish his studies at Bristol, whither, therefore, he returned in August, and continued there till March, 1780, when he was sent to supply the churches of Christ at Campden and Shipston. He found the congregations, at both places, very small indeed. His first sermon was preached at Campden, March 26, from Acts viii. 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." During this visit of six weeks the hearers increased considerably, and he complied with their invitation to return to them in the June following, and to remain



with them. He was ordained at Shipston, July 3, 1782. Mr. Caleb Evans, his highly-respected tutor, gave the charge from Titus ii. 15. Mr. Butterworth, of Evesham, preached to the people from 1 Thessalonians ii. 12. For several years he divided his labours between Shipston and Campden, and preached at each place on a Lord's-day.

On January 26, 1785, he married Miss Martha Peyton of Blockley, of a respectable family in the silk trade in that village; in whom he found a prudent and affectionate wife, who proved a blessing to himself, and to his family, for upwards of thirty years. His union with Mrs. Smith was the occasion of his going to reside at Blockley, and entering into business, in which he met with such severe losses as to fill him with the greatest anxiety lest the issue might be so disastrous to his worldly circumstances, as to bring a disgrace upon the cause of Christ. He feared his great trials and difficulties were a divine judgment inflicted as a punishment for engaging in business at all, and the words of the apostle greatly agitated his mind. 2 Timothy ii. 4: *No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* His mind, however, was relieved, when he reflected, that the apostle Paul himself, when with a people who were not able to supply his wants, laboured with his own hands; and when, upon the most mature consideration, he felt fully convinced that his motives were pure and disinterested; since, without such an expedient, it would have been impossible, with his increasing family, to retain his si-

tuation, on his continuance in which the interest of religion, within the sphere of his labours, seemed, under God, to depend. By the kind assistance of friends he was delivered from his embarrassments, and, subsequently to this critical juncture, he was remarkably blessed with prosperity and success in his temporal concerns.

In 1787, he had great personal and domestic trials: his labours were suspended for some time by an alarming illness. Mrs. Smith also was much afflicted, and their eldest child was removed by death. He was enabled, however, to sing of mercy and of judgment, and to bless and adore that grace, which he had good reason to hope caused his trials to work for his good, and to qualify him "to comfort those who were in trouble, by the consolations with which he himself was comforted of God."

In addition to his ministerial engagements at Shipston and Campden, he preached in his own house at Blockley, which being found inconvenient, from the numbers who attended, he erected a small neat place of worship there in 1792, of which he thus writes in his Diary:—"This year I have been enabled, with the aid of friends, to erect a place of worship in this place; and I hope soon to see it comfortably finished, filled, and blessed. I trust I have no dependence on my own strength. I see many disadvantages and infirmities which will be an injury; but God is omnipotent. I believe he has given me some desires to be useful to souls, and I am generally happy when speaking to my people here. I fear not the contempt of the worldly wise. I wish to preach Christ, and him crucified.

though formalists may account it ascandal, and philosophers folly. It is well for the cause of God, and the comfort of ministers, that success is not by the might of mental abilities, or the power of moral suasion, but by the Spirit of God, who works by whom he will, and blesses whom he pleases."

In 1793 he thus notices his resignation of his pastoral charge at Shipston:—"I have this year taken leave of my people at Shipston. I gave them my parting advice from Philippians i. 27. I am thankful we part in love. We have lately appeared to be more unanimous than ever, and have had an increase of hearers."

In 1794 he supplied the Baptist church at Stow, then destitute of a minister, on a Lord's-day afternoon. At this period he was obliged to ride eighteen miles, and preach thrice every Sabbath. When his engagements at Stow ceased, his labours were chiefly confined to Campden and Blockley, and were attended with a Divine blessing, in a greater or less degree, through each successive year, so that a pleasing number believed through grace, joined the church, were his joy then, and will be his crown of rejoicing in the day of the Lord. The records of his Diary, from year to year, strongly evince a heart alive to the welfare of Zion; much grieved at every symptom of decline, and greatly rejoicing at every token of revival and prosperity. The last fifteen or twenty years of his life were the most happy and useful, both within, and beyond the sphere of his immediate connexions.

The indications of piety in his family were hailed with peculiar pleasure, and he had the happiness to be able to record in his

Diary for 1811: "I am highly favoured in my family, believing there is in every one of my dear children some good thing towards the Lord God of Israel. The favour is almost too great to be believed; I know it is infinitely too great for me to deserve; but who shall limit Omnipotence, or set bounds to the compassion of Jehovah? Nothing do I need so much as a heart all love, and a life all praise!"

In December, 1816, he had a very serious attack (it is supposed) of the same complaint which eventually proved fatal. His friends were strongly apprehensive that it would terminate in death; but, by the Divine blessing on the means employed, the disorder was then removed, or rather suspended. In a review of this affliction he thus expresses himself:—"I have to record the wonderful serenity of my mind in all this illness; as in my lowest state, when I felt I was on the very borders of eternity, expecting every breath to be my last, I found a steady, humble, believing peace. I saw that I had in Christ every thing that was necessary for my complete justification, and had a firm confidence, though less than the least of saints, that he was mine, through electing love, and converting grace. I thought I could trace the work of God's Spirit in my heart, bearing witness that I was a child of God. Every objection which could rise in my mind was silenced by the work—the promise of Christ, and I have not now, for some time, had one gloomy fear respecting my eternal welfare, but a permanent hope, that, through the grace of our Lord Jesus Christ, heaven, with all its glories, is mine. O to grace how great a debtor!



Ephesians i. 2—5, has been very refreshing to my soul." It was at this time he requested the writer of this sketch of his life, should he survive him, to improve his death from Psalms v. 12: *For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.* "This passage," said he, "has afforded me great pleasure. I thought I could lay a just claim to the character. 1. Through the complete righteousness of Jesus Christ, freely imputed to me, in which I am complete. 2. Through the spirit of righteousness implanted in my heart, by which I was led to hate sin—all sin, and love holiness. 3. By the prevailing conduct of my life, amidst my many defects. I could rejoice in the privilege connected with the character. I felt none of those raptures or revelations some speak of. All I felt was a completeness in Christ, an answer in him to all I wanted. I had no dread of hell, no transporting views of heaven; all I thought of, or seemed to wish for, was perfect holiness, and fuller discoveries of the Divine perfections: this was all my salvation, and all my desire. Though I felt I loved my wife, and children, and people, yet I could part with all without regret, convinced I should find all in God, and that God would be all things to them, as I hope he has made them all his own. May I not be deceived! My prayer is, Lord search me; Lord bind me nearer to thyself; never leave me, nor forsake me; be with me when the great change shall come, and be my portion for ever. Amen."

The health of Mrs. Smith had been declining for several years. In 1805 she had a paralytic stroke, which nearly deprived her of the

use of one side; from this, however, she recovered beyond the expectation of her friends. In 1817, symptoms of dropsy appeared, which gradually increased till her death, which took place November 7. Her bodily sufferings were unusually great; but she was enabled to possess her soul in patience, and died in the visible enjoyment of that peace which is alone furnished by humble faith in the Divine Redeemer. After this period, Mr. Smith's health was wonderfully restored, and his work resumed and continued with almost equal pleasure and vigour, till about the close of 1818, when the disorder in his chest, which he had felt so severely two years before, returned, was frequently accompanied with great pain, and prevented much exertion in public: it did not, however, disable him from attending to his domestic concerns, with his accustomed activity and cheerfulness, till within a few weeks of his death. In March, 1819, it assumed such a serious aspect as to render the best advice desirable. His physician and friend, Dr. Stenson, of Bourton on the Water, pronounced it to be, *Angina Pectoris*. About a fortnight before his departure he had a most severe paroxysm, which lasted many hours, and threatened immediate dissolution. When the intervals of pain would permit conversation, he expressed his firm reliance on Jesus Christ, as able to save to the uttermost all that came to God by him. He said he had none of those rapturous feelings which many have experienced in the prospect of heaven, neither had he any fears; that he knew whom he had believed, and was persuaded that he was able to keep that which he had committed to him against

that day; that on reviewing his ministry, he hoped that, notwithstanding his numerous defects, he had been of some service in the world; but that *all* the praise was due to God. He always spoke of his departure with the greatest composure; and on being informed, that from the nature of his complaint, his departure would probably be sudden, he said, that was a matter of no importance with him; that he was willing to continue as long as his heavenly Father pleased, and at the same time willing, and he trusted ready to go.

He now came to the resolution of resigning his pastoral charge, and thus refers to it in his Diary: "Lord's-day, March 21. This day I consider my pastoral connexion with my respected and dear people as terminated. I bless God that ever I had such a people. We have walked in love for nearly *forty years*. I found them a few stragglers in the wilderness; some have been called away and glorified, and it gives me joy that the great Shepherd lives to take care of those I leave behind. His sheep shall never perish, and I would say, in his own words, John xvii. 11: *Holy Father, keep through thine own name, those whom thou hast given me*, and grant that we may all stand before the throne of our God, as monuments of electing love, and trophies of victorious grace, to ascribe glory, honour, and power to the Father, Son, and Divine Spirit, for ever. Amen." On the following Wednesday he thus wrote in his Diary for the last time: "March 24. Though still under affliction, I sing, '*sweet affliction*.' Never did religion seem so important, or Christ so lovely and suitable. Blessed be God for a full, free,

and eternal salvation. I see myself defective in all things, yet, I trust, complete and safe in Jesus. Had human worthiness any weight, or were it necessary, in point of justification, I could enjoy no hope; yet I hunger and thirst after personal holiness, as an evidence of union and communion with a holy God, and as meetness for the enjoyment of a holy world. I consider my recovery as highly improbable, and little desirable. Blessed be my God, I feel resigned to his will. May he bear me up under the trying stroke, and give me the victory, through Jesus Christ! Blessed be his glorious name for ever and ever. Amen." — On Lord's-day, March 28, (the day before his decease,) he did not appear worse than usual. He engaged in family worship in the evening, with his wonted devotion and energy, and assisted in singing, at his own request, the 554th hymn of Dr. Rippon's Selection; a hymn truly descriptive of the state of his mind,

"While on the verge of life I stand," &c.

He went to bed about his usual time, and after rather a restless night, rose about three o'clock in the morning to take some refreshment; after which he read the 73d Psalm, in which he particularly noticed the 26th verse: *My flesh and my heart fail; but God is the strength of my heart, and my portion for ever*. Feeling himself faint with the exertion, he asked for a glass of water, but he was unable to raise it to his mouth; his hand dropped; and after a few deep groans he expired, without uttering a word, in the sixty-fifth year of his age. His remains were interred at Campden on the following Saturday: Mr. Gray, of Chipping



Norton delivered the funeral oration; Mr. Mann, of Moreton in Marsh, Mr. Smith, of Astwood, and Mr. Price of Alcester, were engaged in the other exercises of the solemn service: several others of his brethren in the ministry attended, and thus paid their last tokens of sincere respect to their late dear brother and father in Christ, mingling their tears with those of a very large assembly, convened from Campden, Blockley, &c. on the mournful occasion. On the morrow, Lord's Day, April 4, Mr. Coles, of Bourton, preached his funeral sermon, at Campden, and Blockley, agreeably to his above-mentioned request, from Psalms v. 12. A crowded auditory, at each place, were very deeply affected; thus discovering their affectionate esteem for his memory, and regret at his removal.

In adverting to some of the most prominent features of Mr. Smith's character, it may be observed, that he was generally very cheerful and affable in his disposition and deportment. He usually met his friends with a smile, which at once indicated the tranquil state of his own mind, and his affectionate regard for them. In the copious measure of providential and spiritual mercies conferred on himself and his family, he presented a remarkable illustration of the gracious assurance, "*a faithful man shall abound with blessings.*" Fidelity and affection were indeed happily blended in him, and this desirable combination, while it much adorned his profession, enabled him with greater effect to discharge his relative duties as a parent, minister, and friend. His general deportment in all his transactions, both in the church and in the world, was marked,

not only by the strictest integrity and uprightness, but by a noble ingenuousness of mind, and a disinterested generosity of conduct, which preserved him from all appearance of deceit and guile, and rendered him incapable of being guilty of any thing bordering on meanness, selfishness, or duplicity. His whole life was distinguished by active benevolence; his heart and his hand were always open to the relief of the necessitous; he did good to all around him as a member of society, and especially to those of the household of faith, as a minister of Christ. He took great pleasure in encouraging young persons of promising dispositions and habits, and in affording them all the assistance in his power. He not only gave them the best advice, but exerted himself to procure for them advantageous situations. In many pleasing instances he had the happiness to see these efforts, on their behalf, crowned with success. Many are now occupying respectable stations in society, for which, under providence, they were indebted to his kind patronage and recommendations; and, it is not doubted, but many will eagerly peruse these brief memorials of their departed benefactor, with strong emotions of lively gratitude to God, who raised them up such a friend; and of deep regret at the loss they have sustained of his wise counsels and affectionate prayers, which only ceased with his life. He observed the apostolic precept, "*follow peace with all men;*" and imitated the apostolic example, in becoming all things to all men, so far as he could do it without sacrificing the interests of truth, or violating the dictates of conscience. A truly christian

candour induced him to put the best construction possible on the views, spirit, and actions of others. He was no bigot, but felt and manifested unfeigned love to all who loved the Lord Jesus Christ in sincerity. He would have been far from calling fire from heaven to consume the most bitter persecutor, or the most daring infidel, but would rather have earnestly prayed, that God would give them repentance to the acknowledgement of the truth. He would on no account (had it been in his power) have forbidden any to promote the cause of Christ, because they followed not with him : on the contrary, he was cordially attached to all evangelical ministers and real christians of whatever denomination, regarding them as fellow-labourers in the vineyard, and fellow-travellers to Zion, and co-operating with them as far as circumstances allowed. He envied not those whom he saw to be possessed of more splendid gifts, but was sincerely desirous that they might not prove a snare to them, and gave them, when an opportunity offered, a word of seasonable caution. He duly appreciated the talents God had given him, and under a deep sense of his personal responsibility diligently improved them. The following extracts from his diary, may serve to illustrate these statements; "We have a truly pious clergyman come amongst us at Campden: I hope his labours will be greatly blessed. If the interest of Christ grow, I shall rejoice. I trust I can be happy in any state, if Christ be glorified, and holiness promoted." "Mr. S— and Mr. B— have been useful in these parts. We share their joy, and find the benefit of having fellow-labourers

in the gospel: we all know to whom all the glory is due. Should these, my brethren of the establishment, gain ground of me, I can, and do rejoice in their success; I believe they will continue to increase, and pray that they may. If the building of the house of the Lord go on, it is of small concern who is employed." "My friend, Mr. E—, is more zealous and successful; I rejoice: Christ is preached, and known, and loved."

Mr. Smith's mind was formed for friendship; he greatly enjoyed the society of his brethren and friends. The writer of this memoir, and another of his brethren, had peculiar opportunities of observing this, and benefiting by it, in friendly interviews, at certain stated periods, in which they freely communicated to each other whatever was pleasing or painful in their experience and connexions; at which seasons, they could not but sometimes indulge the hope, that they had the pledge and foretaste of heaven itself. Our departed brother also was in an eminent degree, a man of prayer. There are, perhaps, few among the servants of Christ, who might with greater propriety have adopted the language of the Psalmist, "I give myself unto prayer:" or, who more uniformly adhered to his resolution, "Evening, morning, and at noon will I pray." Thrice a day he regularly retired for secret devotion; and so watchful was he to secure a portion of time in the course of the day for the purpose, that there is abundant reason to believe, that nothing but very peculiar circumstances of imperious necessity occasioned the omission, and that it was therefore of very rare occurrence. He likewise set apart,



throughout the whole of his ministry, certain special days for humiliation, fasting, and prayer; and it is much regretted, that the confined limits of this Memoir prevent the insertion of copious and interesting extracts from his Diary at those periods, in which he records with great simplicity, and godly sincerity, his sins, his mercies, his conflicts, his hopes, his fears, his desires, and his renewed dedications of himself to his Lord and Saviour. When any of his children or near connexions removed to a distance, he always took a particular opportunity of committing them to God in earnest and united prayer; the recollection of which they can testify to have had a salutary effect on their minds, in subsequent periods of temptation and trial.

As a preacher, Mr. Smith was judicious, affectionate, and experimental. He was not inordinately attached to systematic theology; but he cordially loved, and faithfully preached the glorious and distinguishing doctrines of the gospel, carefully illustrating and enforcing their holy influence on the tempers and actions of all sincere believers in Christ. His stated hearers were constrained to feel and acknowledge that the uniform tenor of his ministry made it evident, that he had determined to know nothing among them save Jesus Christ and him crucified; and that he preached under a powerful impression of the absolute necessity of the influences of the Holy Spirit to render his ministrations efficacious to the conversion of sinners, and to the edification and establishment of those who through grace had believed. He was far from being a servile imitator of any man: he thought for himself, and delivered his thoughts, not in the words

which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. His sermons were usually composed with great care and diligence, and frequently enriched with striking observations, which at once evinced his intimate acquaintance with the Scriptures, and with the human heart. The same remark is applicable to his conversation. In both, a considerable degree of originality was often discernible.

It now only remains to express the hope, that the readers of this Memoir will unite in praying, that all his surviving children may emulate the spirit and example of both their honoured parents, and be followers of them to glory; that all his surviving brethren in the ministry may, with increasing fidelity and diligence, occupy their respective posts till their Lord shall come; that all his surviving hearers may solemnly anticipate the future meeting that will take place between them and their late minister in the last great day; and that the Lord, the God of the spirits of all flesh, may set a man over the congregations, who may go out and in before them, who may lead them out and bring them in, that they may not be as sheep which have no shepherd.

B. T. C.

---

THE  
DECLINE OF TRUE RELIGION  
IN THE NETHERLANDS,  
*Traced to its Causes.\**

*To the Editor of the Baptist Magazine.*

THE Missionary Society established in the Netherlands, in

---

\* The widow of the late Rev. Mr. Rowe has favoured us with this article.

1799, hold their annual meetings at Rotterdam; at which time the report of proceedings during the former year is read, and a sermon is delivered on subjects connected with the mission. These sermons, which breathe fervent zeal in the interest of religion, and are remarkable for their simplicity and perspicuity, have hitherto been printed.—In July, 1814, when the banishment of Buonaparte to Elba led the friends of religion on the Continent to hope the causes of its declension would, in measure, be removed, the venerable Jacob Engelsma Mebius, D.D. minister at Ryperkerk and Hardegaryp, in Friesland, ascended the pulpit, and, deviating from the usual plan, boldly proposed an investigation of the causes of the declension of true religion. He took his text from 2 Chron. xxix. 10. “Now it is in my heart to make a covenant with the Lord God of Israel;” and after an admirable examination of the text in its connexion with the affairs of Hezekiah, and the Jews, proposed two topics to the consideration of his audience.

I. The *deep declension* among them in religion, and some of the principal causes of the same, whereby the rod of God’s indignation has been and is still merited.

II. The *ground of expectation* that their labour shall not be in vain in the Lord, if it is commenced, advanced, and completed with zeal, and a regard to the divine glory.

The facts stated under the first observation, are not all of them generally known in England; but their operation as probable causes of decay in religion, are so judiciously examined, that pos-

sibly both their novelty and their interest will render the following translation an acceptable article in your Magazine. Should you be of that opinion, your inserting it will oblige

Yours sincerely,

H. W. ROWE.

“Prosperity usually is the parent of luxury among a people favoured of the Lord; and this, with facility, erases from the memory, their greatest Benefactor. This was precisely our situation in former years, when our countrymen generally aped the levity of the French, as well in manners and morals, as in their dress. This was accompanied with an eager desire for the perusal of novels of the most pernicious tendency to the morals of the reader; and Paris, with its perpetual fluctuations in customs and manners, gave the tone to the polite world, and to our country among the rest; so that scarcely an individual, without an introduction into this school, and a rigid imitation of the rules it prescribed, could be pronounced *polite*, or be said *to know the world*. And what was the melancholy result of this? Many young persons, with minds imbued with this French fickleness, and thus rendered incapable of that earnest feeling of *ancestral piety*; of those Netherland virtues of *humility, gravity, frugality, good faith, chastity, industry*, and similar graces, the genuine offspring of the religion of our forefathers, became crowded with their antagonist vices. Add to this, that while our youth haughtily turned away from the good old ways their fathers trod, and conceived their knowledge of the world to be much superior, they not only sacrificed their time,



their industry, and the property formerly acquired, but that most important branch of all true science of the world, the knowledge and confession of the great *Creator, of whom are all things, and we in him*, and of Jesus Christ, who became incarnate for our salvation, and *by whom are all things and we by him*, and of the relation in which every creature stands to him. These great truths our youth too much despised and neglected.

“ Another, and a still greater *evil* necessarily places itself as the companion of that first named. This was requisite on the one hand to confirm the fickleness and pride of the age, by a combination of forces, and, on the other, to weaken the influence of religion, and by that means, to open a great and effectual door for the admission of every species of depravity in morals. In France, the doctrines of religion had been concealed by the numerous appendices of superstition, and, when men of discernment in this age, who called themselves philosophers, observed how contemptible and pernicious this caricatured religion was, they sharpened their pens and employed their acumen against it; against the collusion of priests, and the intolerance and multifarious vices that were its offspring. This effort found acceptance, and opened the eyes of many persons who were too ready to be delighted with the opinions and the witticisms of these writers. This approbation confirmed the minds and courage of the wise men of this world. And being unhappily ignorant of the spirit of genuine Christianity, as well as blinded by self-conceit, they knew not how to separate the doctrines of

revelation from the garb of human superstitions in which they were attired, and thus the way was prepared to exhibit the one as well as the other to the ridicule of the age, and, as is well known, there followed not only a contemptuous rejection of all the sublime truths of the religion of Jesus, but likewise atheism itself.

“ Their writings composed in a popular style, and replete with strokes of wit, and with dogmas which gained assent by the surprise they excited, found their way to these parts; and, in consequence of that levity which had prevented them from earnestly investigating the evidences of the Christian religion, and a strong prepossession in favour of every thing called French, induced by the high opinion formed of their language, manners, and customs, these mischievous books were read with avidity, and circulated in every direction. It now became almost indispensable to good taste, to make sport, if not of all religions, at least of that which is revealed; and a sprightly sally of wit against the Bible, and its dogmas and sentiments placed in a perverted view, was pronounced the mark of a brilliant intellect. This was the method of exhibiting a superiority to vulgar prejudices, and of achieving the honours of a *strong mind*. It excited no surprise, that with such persons the public services of religion were either entirely omitted, or only attended occasionally, from habit, or for purposes of ridicule.

“ Still, however, the admirable moral doctrines of Jesus, and his inimitable personal display of virtue, yea, of such virtues as could not easily be combined in mere humanity, and so inimitably expressed in the plain unvar-

nished recital of his life and death, shone with too great lustre, to allow those who were not entirely bereft of understanding and reflection, or totally sunk in depravity, wholly and without delay to reject his religion. In order, therefore, to concede a little to the spirit of the age, methods of all descriptions were devised, with a view, by the rejection of many doctrines and mysteries of the sacred scriptures, to reconcile the truth of Jesus with those maxims of philosophy which were continually crowded on the attention of the world, and perpetually clashing with each other."

(To be continued.)

## THE FALL OF DAVID.

THE melancholy event to which the title of this Essay relates, is very often adverted to by evangelical ministers and writers, and inferences have been drawn from it, adapted to counteract the effects which David, after his restoration, earnestly wished to promote; as when he says, *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.* Psalm li. 13. For if, when persons have forsaken the paths of judgment, — instead of being brought to repentance, of being made more circumspect in the ways of God, and more afraid of transgressing his laws, they are thus emboldened to think little of the exceeding sinfulness of sin, and to continue in sin instead of confessing and forsaking it; then are men taught by his example to trample upon the divine law, and to despise divine mercy, and their conversion, instead of being promoted, will be effectually hin-

dered. These, I fear, have been too frequently the results which have followed from the erroneous and unscriptural statements respecting the fall of that eminent saint, of whom it is recorded, that he *did that which is right in the sight of the Lord, and turned not aside from any thing that God commanded him all the days of his life, save only* (awful exception!) *in the matter of Uriah the Hittite.* 1 Kings xv. 5.

As an instance of the abuse to which I have alluded, is the following paragraph, which I have just read in a treatise upon "Trouble of Mind, and the Disease of Melancholy." "The hand of God is so strong, his wisdom is so admirable, that he turns to our profit and advantage, not only the evils which are caused by cross events, or by the world, but those which we commit ourselves, that seem to be contrary to our salvation, even those sins which we are guilty of. He changes these poisons into physic, these scandals into edification, and from the thickest darkness he does bring forth light. As by the adultery, and the murder of David, he opened the eyes of his servant to consider the horror of his fault; and that which was like to have thrown him into perdition, by the Divine Providence, confirmed him in the way of salvation. By his fall he was made to know how feeble his nature was; and on the other side, how admirable was the grace of God; this obliged him to quit his opinion of himself, and not to seek his happiness any where else than in the mercy and grace of God."\*

\* A Discourse on Trouble of Mind, and the Disease of Melancholy, &c. by Timothy Rogers, M.A. Page 131.



On reading this, I almost involuntarily exclaimed, Surely it was not necessary that David should commit adultery and murder, in order that he might "know how feeble his nature was!" Will not the influences of the Holy Spirit, when they are experienced, and the principles of divine truth, when they are received into the heart, teach a man his depravity and weakness, without the guilt of blood being superadded? Did not Isaiah know, from the discovery which he had of the forgiving and sanctifying mercy of God, how feeble his nature was? Without having committed either adultery or murder, he sinks humbly before the throne, and, conscious of his manifold infirmities, exclaims, *Woe is me, for I am undone: because I am a man of unclean lips.* Isaiah vi. 5. Did not Daniel, of whom there is no sinful word or action recorded, acknowledge with heart-felt compunction, *O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee?* Daniel ix. 8. Can we admit that David had never "quitted all his opinion of himself," and had never "sought all his happiness in the mercy and grace of God," until his awful sins had obliged him to do so?—Is it conceivable, that David had never known, and never would have known, "how admirable was the grace of God," unless he had committed sins which were like to have thrust him into perdition?—Cannot the exceeding riches of God's grace be discovered, without our wading through impurity and blood to the footstool of mercy? Is it not absurdly incorrect to assert, that "by the adultery and murder of David, his eyes were opened to consider the horror of his fault?"—And

that by these "he was confirmed in the way of salvation?" Was it not rather because God had heard his prayer, *Cast me not away from thy presence, and take not thy Holy Spirit from me.* Psalm li. 11. The guilt of his sin filled him with darkness, horror, and despair; but the view he had of the mercy and grace of God, promised to those of a *broken and contrite heart*, inspired hope in his bosom, restored to him *the joy of God's salvation*, and thus "confirmed him in the way of salvation;" or, as he himself expresses it, "he was upheld by God's free Spirit." Thus, through the abundant mercy of God manifested to a repenting believing sinner, the "poison" did not destroy him; the "scandal" which his conduct had occasioned did not ruin the sacred cause of religion in the world; and light of soul succeeded to the "darkness" which his sin had produced. That God can bring good out of the darkest dispensations of Divine Providence, is abundantly evident from many parts of the sacred oracles. But to say, that he who is of purer eyes than to behold iniquity, makes use of the *sins* which his people may commit through the power of temptation, for their profit and advantage; and that in this way he is changing poison to physic, and educing light from darkness; this is to violate the principles of divine truth, which plainly and uniformly assert, that *God is light, and in him is no darkness at all.* 1 John i. 5. *Be not deceived*, says the apostle; *God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit*

reap life everlasting. Gal. vi. 7, 8. And again, *To be carnally minded is death, but to be spiritually minded is life and peace.* Rom. viii. 6.

I should not have thought it necessary to comment so largely upon the expressions of an old author, had it not been that the sentiments of some ministers, and many professors, of the present day, appeared to be imbodied in them. With an avowed design to illustrate the freeness and all-sufficiency of Divine grace in the salvation of believers, there are ministers of the present day who assert, some in so many words, and others by necessary implication, that "Sin can do a believer no harm!!"

Can any sentiment be more contrary to the history of those believers who have wickedly departed from God? What did the Psalmist mean by *broken bones*? Psalm li. 8. Did not his sin do *him* harm? Did it not destroy his peace, extinguish his hope, wound his conscience, and endanger his salvation? Did he not seriously apprehend that God would cast him away from his presence? Was he not afraid that all he had known of the influence of the Holy Spirit came short of his sanctifying operations? Had he not entirely lost the joy of God's salvation? But I forbear, the sentiment is so gross and so unscriptural. The image and superscription it bears is so plainly that of the *Father of lies*, that I apprehend no genuine Christian can admit such an opinion into his creed; much less make it the rule of his conduct. And is there not reason to conclude, that those ministers who deliver such soul-destroying principles, are *deceitful workers, transforming themselves into the ministers of righte-*

*ousness; whose end shall be according to their works?* 2 Cor. xi. 13—15.

In concluding this Essay, I remark,

1. THERE IS NOTHING IN THE HISTORY OF DAVID'S FALL, THAT HAS ANY TENDENCY TO GIVE US EXTENUATING IDEAS OF THE EVIL OF SIN. Mark its influence upon his mind, first in deceiving him, and then in hardening and stupifying him. Let us from this awful example, *abstain from the very appearance of evil*, if we would avoid the commission of the most abominable practices, and escape the wrath to come. Observe the terrifying effects which a conviction of sin had upon his soul: they are the inseparable consequences of God's displeasure against all the workers of iniquity, and more especially when with his rebukes he corrects the iniquity of his children. The misery and dread which David felt, if the narrative has a proper operation upon our minds, will lead us ardently and incessantly to pray. *Lead us not into temptation, but deliver us from evil. Oh that thou wouldst bless me indeed, and keep me from evil, that it may not grieve me?* 1 Chron. iv. 10.

2. THERE IS NOTHING IN THE ACCOUNT OF THE FALL OF DAVID, TO ENCOURAGE PERSONS WITH THE HOPE OF SAFETY WHILE THEY ARE LIVING IN THE PRACTICE OF INIQUITY. It was not till David had been brought to confess his sin (and how he confessed it, and with what bitterness of soul he lamented it, may be seen in his penitential psalms) that Nathan assured him that God had put away his sin, and that he should not die. Hence we learn,



that sin must be "put away" by the forgiving mercy of God, before any sinner can have ground for hope that "he shall not die" for his transgressions. Now, as there is no instance of sin being pardoned, without its being previously repented of, and confessed, and forsaken; they who are indulging iniquity in their hearts cannot be in a state of safety. The scriptures *say to the wicked, that it shall be ill with him.* How then dare any person conclude that he is exempted from such a sentence, only because he may have previously imagined that he was in a state of grace. The indulgence of sin is much more certainly the black mark of reprobation, than any religious knowledge, or religious feeling, can be the evidence of approbation. No one should consider himself, while living in sin, a backsliding child of God, and from thence infer the certainty of his being restored and saved; but on the contrary, he should immediately take with him words, and return unto the Lord, and say, *Take away all iniquity, and receive me graciously.*

8. THIS IS AGREEABLE TO THE WHOLE CURRENT OF DIVINE REVELATION. See amongst others the following places. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin.* Psalm xxxii. 5. *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.* Psalm lxxxvi. 5. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* 1 John i. 7. *If we confess our*

*sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* 1 John i. 9. *My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father Jesus Christ the righteous.* 1 John ii. 1.

IOTA.

---

### AN ANSWER TO REBECCA'S QUERY.

*See Magazine for Jan. 1819, Page 16.\**

THIS querist will, I have no doubt, readily admit the necessity of divine influence, to enlighten the understanding at first, and also to carry on the work of grace unto perfection. Rebecca will agree, that "He that hath wrought us for the self-same thing is God; and that it is God who worketh in us, both to will and to do, of his good pleasure."

These premises acknowledged, let the following things be considered.

The Holy Spirit dictated the sacred writings: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God." If the spirit of the prophets was subject to the prophets, is not the Spirit of God consistent with himself? "There are diversities of operations, but it is the same God which worketh all in all." Real, or rather WELL-FOUNDED consolation must, therefore, be the effect of Divine influence on the mind. But how can we imagine that the Spirit of God would intend one meaning to a passage in the sacred page, and

---

\* "Is that consolation which is derived from misapplied passages of scripture real or imaginary?"

would apply the same passage in another, perhaps a quite contrary one, to the souls of men? To allow this would involve consequences of a serious nature. The scriptures might then be supposed to have any meaning, and would be perpetually subject to the wild reveries of the fanatic; their true meaning would be of little or of no importance. One man, who supposed he had well-founded consolation from his view of any part of them, might on that ground defend his own meaning of such part; and another man might think he had well-founded consolation from the same part, although he viewed it in an opposite light. Such variety is not uncommon in the professing world, which evidently proves a mistake somewhere; yet none would charge it on the Spirit of God. The Divine Being cannot be acceptably worshipped without some right knowledge of him; nor can his word be enjoyed except it is understood; the right enjoyment derived from it will always be in proportion to the clearness of our ideas as to its proper sense. It is not, I apprehend, necessary for every Christian to know all the circumstances, but the general idea of a passage must be clear to the mind, in order to receive well-founded consolation from it. "All thy children shall be taught of the Lord.—They shall all know me, from the greatest to the least, saith the Lord.—It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour."

I reply, therefore, to this question—that the consolation derived from passages of scripture misapplied, is not well-founded, but ill-founded.

Should it be asked, Have then Christians, whose capacities or opportunities prevent their understanding scripture, no *well-founded consolation*? I answer, They may have much: they have received the love of the truth; the ideas of which being wrought in their minds, they are filled with joy and peace in believing. I account for their ill-founded consolation as follows. They remember detached passages of scripture, in connexion with things very far from their meaning; but instead of these affording them well-founded consolation, by being applied to their minds, they, previously possessing a well-founded consolation, apply their minds to these passages; which difference is very material. In this question, therefore, a distinction must be observed between what the mind applies to itself, and what is applied to the mind by an exterior influence.

The light of God's countenance puts joy and gladness into the souls of his people, notwithstanding the weakness of their capacity, and their inability to distinguish between the operations of their own minds, and those of the Spirit of God upon them. This well-founded consolation, however, does not arise from a mistaken sense of the sacred oracles, but from the exercise of their faith in Christ; which, though not in opposition to intellectual faculty, may exist with a very small portion of it—"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

These remarks are not designed to extenuate the guilt of wilful ignorance, nor to censure the want of those intellectual talents which God only can bestow.

B.

G.



## Juvenile Department.

### EXTRAORDINARY

#### *Interposition of Providence.*

MR. EDITOR,

THE following remarkable narrative is well authenticated, and, if I am not much mistaken, will not fail to interest your numerous readers, and to awaken in many of their bosoms recollections of past events, which cannot but be beneficial. It is written by the person to whom it refers, and who was so wonderfully preserved when in the greatest possible extremity.

"At the Point du Lac, or Lake St. Francis, we embarked in a barge, deeply laden with pot-ashes, passengers, and luggage. Above Montreal, for nearly 100 miles, the river St. Lawrence is interrupted in its course by rapids, from half a mile to nine miles long each, and requires regular pilots. On the 30th of April, 1810, we arrived at the village of the Cedars, immediately below which are three sets of very dangerous rapids, distant from each other about one mile. The 1st of May, we set out from the Cedars, our barge very leaky, and the captain a daring rash man, refusing to take a pilot. When we had passed the Cedar Rapid, not without danger, the captain called for some rum, swearing at the same time that God Almighty could not steer the barge better than he did. Soon after this we entered the Split Rock Rapids by a wrong channel, and went down a dreadful watery precipice. We here took in a great deal of water, which we baled out before we were hurried to what the Canadians call "the grand bouillon," or great boiling. In approaching this place, the captain let go the helm, exclaiming, "Here we fill!" The barge was almost immediately overwhelmed in the midst of immense foaming breakers. About half a minute

elapsed between the filling and going down of the barge, during which I had sufficient presence of mind to strip off my three great coats, when the barge sunk, and I found myself floating in the midst of people and baggage. Each man caught hold of something—one of the crew caught hold of me, and kept me under water, but let me go again. I then got hold of a trunk, which two other men were holding. A canoe picked up three of our number, and approached near me, when, terrified by the vicinity of the cascades, they changed their course, notwithstanding my exhortations. I had just time to let go the trunk, and grasp the boom of the barge, when I was hurried into the cascades: in these I was instantly buried, and nearly suffocated. Shortly after descending the cascades, I perceived the barge, bottom upwards, floating near me. I succeeded in getting on it, and called out to my companion, who still adhered to the trunk; he shook his head, and when the waves suffered me to look up again, he was gone.

"For two miles below, the channel continues in an uproar, just like a storm at sea, and I was frequently nearly washed off the barge. I now entertained no hope whatever of escaping; and though I continued to exert myself to hold on, such was the state to which I was reduced by cold, that I wished only for speedy death, and frequently thought of giving up the contest. I felt as if compressed into a small size—my hands appeared diminished one half. I certainly should have fallen asleep, but for the waves that were passing over me. I knew that the La Chine Rapids were before me, and I was in hourly expectation of these ending my career. As the day advanced, however, the sun grew warmer, the wind blew from the south, and the water became calmer. I got upon my knees, and

found myself in the small lake St. Louis, about three to five miles wide. With some difficulty I got upon my feet, but was soon convinced, by cramps and spasms in all my sinews, that I was quite incapable of swimming any distance, and I was then two miles from shore. I was now going, with wind and current, apparently to destruction; and cold, hungry, and fatigued, was obliged again to sit down in the water to rest; when an extraordinary circumstance greatly relieved me. On examining the wreck, to see if it was possible to detach any part of it, to steer by, I perceived something loose, entangled in a cork of the wreck, and so carried along. I found it to be a small trunk, bottom upwards, which, with some difficulty, I dragged on the barge. After near an hour's work, in which I broke my penknife, I made a hole in the top; and to my great satisfaction, drew out a bottle of rum, a cold tongue, some cheese, a bag full of bread, cakes, &c. all wet. Of these I made a seasonable, though very moderate use; and the trunk answered the purpose of a chair to sit upon, elevated above the surface of the water.

"After in vain endeavouring to steer the wreck, or direct its course to the shore, and having made every signal, with my waistcoat, &c. in my power, to the several headlands which I passed, in vain, I went by several small uninhabited islands; but the banks of the river appearing to be covered with houses, I again renewed my signals with my waistcoat, and a shirt which I took out of the trunk, hoping, as the river narrowed, they might be perceived. The velocity with which I was going, convinced me of my near approach to the dreadful Rapids of La Chine. Night was drawing on, and my destruction appeared certain. Finding signals in vain, I now set up a cry or howl, such as I thought best calculated to be carried to a distance, and being favoured by the wind, though at above a mile distance, it reached the ears of some people on shore. At last I perceived a boat rowing towards me, which, being very small, and white

bottomed, I had mistaken for a white fowl, and I was taken off the barge by Captain Johnstone, after having been ten hours on the water. I found myself at the village of La Chine, twenty-one miles below where the accident happened, and having been driven by the winding of the current, a much greater distance. I received no other injury than bruised knees and breast, with a slight cold. The accident, however, took hold of my imagination, and for seven or eight succeeding nights in my dreams, I was engaged in the dangers of the cascades, and surrounded by drowning men, &c."

Surely, Mr. Editor, it will be impossible for your readers to peruse such a narrative, without being forcibly reminded of *God's kind interpositions on their behalf in the moment of danger*. I know one, at least, who will exclaim, I too was snatched by the Divine mercy, and almost by miracle, from a watery grave. And, doubtless, many will recollect peculiar deliverances with which, perhaps, they have been favoured, when their companions perished around them. A young man walking in the fields with Luther, was struck dead at his side by lightning. It is said that this awful circumstance made the first serious impressions on the mind of the great Reformer. Reader! have thy deliverances been the means of doing thee any spiritual good?

Some other person, who may look over the preceding narrative, may feel in a lively manner, that awful and interesting moment of his life, *when he too stood on the verge of a vast eternity*. He had bid adieu to time, and, shivering on the brink of the invisible world, he was expecting every moment to hear the final summons. Unprepared, perhaps, for futurity, with unspeakable emotions, amidst the clouds and darkness with which he was surrounded, he heard the voice of the great Intercessor, "Spare him yet another year!" The prayer was heard—he arose—was restored to the bosom of his family—and was found in the discharge of his accustomed duties. But has the life which has been thus



remarkably rescued from the grave, been devoted, as it ought, to the glory of the adorable Deliverer?

A third will recollect those awful periods of his life, *when "he had no hope, and was without God in the world."* He can never think without horror of those awful streams which were rapidly bearing him to "the gulf of black despair," — or without transport, of that Almighty love which rescued him from interminable misery. Nor will the distinguishing goodness of God be forgotten (and the hand of the supreme Ruler appears as distinguishing in its providential as in its gracious dispensations) in sparing him, whilst his companions persevered in their course of iniquity, and perished. So great a mercy, a pledge and earnest of eternal blessings, ought to influence the soul to the most entire obedience to the Divine will, and should never be recollected without "tides of joy, and shouts of praise."

A fourth, perhaps, will exclaim, Yes, the sentiment is indeed correct, *Man's extremity is God's opportunity to help and to bless.* When in trouble, how have I applied to creatures, and applied in vain! One could not, and another would not, aid me. I felt, that all beneath the sun was emphatically vanity, and I was ready to despair. Indeed, I began to fear, that even the Father of

Mercies had "forgotten to be gracious; that he in anger had shut up his tender mercies." But when the clouds were most dark and threatening, God said, Let there be light! the storm was hushed—divine light brake upon my path—Jehovah appeared, and he brought salvation. I arose and sang, and will still sing,

"Just in the last distressing hour  
The Lord displays delivering pow'r;  
The Mount of Danger is the place,  
Where we shall see surprising grace."

A fifth, perhaps, will read the narrative, and say, *Surely we may learn from it never to despair.* NEVER DESPAIR! was the motto of one of our distinguished countrymen. The mercy, grace, faithfulness, love, power, and wisdom, of the adorable Captain of our salvation, are infinite, and should at all times, even in the greatest extremities, forbid our despondency. Though we and others may think, that he cannot, or will not help, his language is, "My thoughts are not as your thoughts, but are as high above them, as the heavens are above the earth,"—and we should be encouraged to trust in him, and in him only. His promise ensures our salvation. And, Reader, "Heaven and earth may pass away, but not one jot or tittle of his word shall ever pass away."

Coseley.

B. H. D.

## Obituary.

### MR. EDWARD GREEN

Died at Bromley, Middlesex, aged 73, on Saturday, October 16, 1819.

ON the Thursday after he was taken ill, he appeared rather better, and said, "I had hoped that my time here would be short, but I console myself with what has often afforded me consolation lately,

that 'yet a little while and He that shall come will come, and will not tarry.' His time is the best, and my times are in his hand. My Lord is Lord both of the dead and the living."

He was fond of being alone, and on some person's entering the room in the evening, and asking him if he was alone, he answered with a smile, "O no, I am not alone:"—

meaning that Christ was with him.

At another time, while his daughter was sitting by his bed, (but whom he did not see,) he lifted up his hands, and in great ecstasy exclaimed, "O the attractions! O the attractions!" and on seeing her he added, "the attractions of the cross of Christ I mean."

On seeing the sun shining on his bed, he said, "I have often witnessed the rising of that sun, and I hope have been enabled to make some improvement of it. Jesus, the Sun of Righteousness has shined into my soul." He talked a great deal more at that time, but his weakness was such that he could not be understood. He generally appeared to be engaged in lifting up his heart to God, when unable to speak. His mind was remarkably calm and composed. He said he had not had an anxious thought respecting futurity: adding, "I know whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day. I have full confidence in the promises of God." In the afternoon preceding his death, he inquired if the doctor had not left word that he could not live more than a few hours. I answered, "Yes, he has left that message for you, but I hope it does not give you any uneasiness." He replied, "O no, none at all." I said, "Perhaps it is the most gratifying intelligence you could receive." He answered with great emphasis, "Yes, it is." He said he felt great satisfaction in being near the end of his race, feeling great pleasure at the prospect of meeting in such happy circumstances his departed wife, who died three years before. On being reminded that it was near the Sabbath-day, he said, "I have enjoyed a great deal of heaven on earth, and I am now waiting and expecting soon to receive the remaining part. I wish to die," said he, "as the excellent Mr. Booth died, coming to Christ as a guilty and helpless sinner;" adding, "no one can be more deeply convinced of that than I am."

He gave orders respecting his

funeral, and other matters, with great calmness; and on parting with a friend whom he greatly respected, his friend said to him, "It is a good thing to have hope in death." He answered "*It is.*" His friend said, "The gospel is calculated to give comfort in the most trying circumstances." He replied, "It is:" adding, "Farewell." After that he lay for several hours without speaking to any one, but appeared deeply engaged in devotion, often gently raising his feeble arms from the bed. About eight o'clock the pains of death came on. I said to him, "Now you are walking through the dark valley; is Christ with you there?" he replied, "Yes, he is." These lines were repeated to him:

"Jesus can make a dying bed,  
Feel soft as downy pillows are."

He answered, "*He does, he does.*" I said, "Could you now die in peace, did you not believe and rest entirely on the atoning sacrifice of Christ?" He answered, "*O no, I could not.*" He desired me to give his love to his pastor and the church, and other Christian friends, and taking me by the hand said, "God bless you, farewell!"

He wished to see his daughter, and on her coming near the bed, he held out his trembling arm, grasping her hand, and with a smile the most benignant said, "Farewell!" He appeared greatly delighted with the prospect of seeing Christ as he is, and being in so short a time like him, and then, with a few convulsive struggles, he departed. I saw the force of these lines of Dr. Young's:

"The chamber where the good man meets his  
fate,  
Is privileg'd beyond the common walk  
Of virtuous life, quite in the verge of heav'n."

Mr. Griffin, his pastor, addressed the mourners at the grave on Thursday, October 21, and preached a funeral sermon on the following Lord's-day afternoon, October 24, from Rom. vi. 23: "The wages of sin is death," &c. On the same day, in the evening, Dr. Newman noticed his death from Psalm xxxvii. 37: "Mark the perfect man, and behold the upright, for the end of that man is peace."



## MRS. JONES.

DIED, on Thursday, September 2, 1819; aged fifty-six, Mrs. Jones of the City-road. She was the daughter of Mr. and Mrs. Price of Bristol, (who were members of the Baptist church in the Pithay, under the ministry of the late Rev. Mr. Tommas,) and sister of the late Rev. T. Price of Yeovil, of whom a Memoir appeared in our No. for Nov. 1817.

She was baptized, and received into full communion, by the church in the Pithay during the time it was under the pastoral care of Mr. Sharp; and having, in the year 1803, removed to London, and been united to Mr. Jones, was dismissed from the Pithay, and received by letter into the church meeting in Devonshire-square; where she continued a member until her death.

On the night of August 25, 1819, she was seized with an inflammation in the bowels, which (although for a time hopes were entertained of her recovery) eventually baffled the skill of some of the most eminent medical practitioners, and terminated her valuable life.

She bore her sufferings with great resignation, nor did a murmur escape her, even when they were most acute; and, though she did not appear to be the subject of those elevated transports of soul with which some of the Lord's dear people are favoured under similar circumstances, she was, from first to last, happily preserved from distressing doubts and fears.

The rapidity and violence of her disorder was such as almost entirely to preclude conversation; but what fell from her at times, was sufficient to indicate that her end was truly peace: she seemed to dwell with pleasure on the thought that she was about to join her father, mother, and brother, in the world of spirits. A few hours previous to her death she called her husband and children to her bedside, and, after taking an affectionate leave of them, and solemnly committing them to the care of that God and Saviour who was her only refuge, she said, "May you each be as

happy on your dying bed as I am now." She was then rapidly hastening towards an eternal world, and shortly after became insensible to what was passing around her. About nine o'clock in the evening it pleased her heavenly Father to release her spirit from its frail tenement, and, without a sigh, she calmly fell asleep in Jesus.

Her remains were interred on the Monday following, in Bunhill-fields, after a suitable and impressive address from Mr. J. B. Shenston.

Her decease was improved by her pastor, the Rev. Timothy Thomas, on Lord's-day afternoon, Oct. 3, 1819, in a discourse from Heb. xi. 16.

May this afflictive dispensation be abundantly sanctified to the bereaved partner of her life.—May he be led to fly to the consolations of that gospel which was the support of his departed friend through life, and in death.—May their children grow up in the fear of the Lord, and be taught to follow her as she followed Christ.—And may all concerned attend to the admonition, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Westminster.

T. P.

## MRS. ELIZABETH LART.

DIED at Stratford, Essex, August 19, 1819, Mrs. Elizabeth Lart. On Monday the 16th, no relief being afforded, she was completely exhausted, and exclaimed, "Those dear children! Well, I give them all up; I can do no more for them; it will soon be all over." Then, pressing her husband's hand, she added, "Never let those children go from under your own eye." After this conversation she did not express a desire to see them, although her anxiety respecting them, when she was in health, exceeded what most mothers feel. In the evening of this day, she requested one of her brothers to read the 27th Psalm, saying, "It has afforded me consolation in past times." After reading and prayer, she repeated those lines,

"Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, ah leave me not alone;  
Still support and comfort me."

On Tuesday, when one was grieved to see her in such pain, she said, "I am not anxious for the event; I am only afraid I shall be impatient to die." When asked as to the state of her mind should that event take place, she replied, "I have no distressing fears: I hope I have built on the right foundation. I feel myself to be weak and helpless, and I look to Jesus alone for help: he is my only trust."

'None but Jesus, none but Jesus,  
Can do helpless sinners good.'

It is said, praying breath shall not be spent in vain; I have prayed earnestly, and have had wonderful support in past afflictions. I hope my faith will not now fail, but that I shall be able to endure with patience." She repeated that hymn,

"Jesus can make a dying bed,  
Feel soft as downy pillows are."

On Wednesday she became evidently worse, and her friends then, for the first time, felt alarmed; the pain continued, and her weakness increased; she complained of restlessness and impatience, although all her attendants were astonished to see how she was enabled to bear up under such severe sufferings the whole of this day. Early on Thursday morning, the 19th, she had several fainting fits, and it became visible to all her friends that the time of her departure was at hand; about seven o'clock, recovering from a fainting, she revived considerably, and was inclined to converse freely—her husband and friends standing round her bed full of grief and anxiety, she said, "Why do you all look so melancholy? I feel myself better, (but checking herself, said,) but perhaps I am worse, you probably know my case better than I do myself." On her husband reminding her that she used to be fond of the 23d Psalm, she requested it might be read; afterward she said, "I do not know what kind of a testimony I shall leave behind me. I have much to lament: I have been too much occupied with the concerns of the world." One said, "But you have not gone back into

it." She said, "No, I have not sought its pleasures." Her brother said, "Perhaps you may soon enter the heavenly state?" She replied, "I fear I am not fit." It was said, "All the fitness he requires, is to feel your need of him." With great emphasis she added, "And that I do." Her husband observed, "It is a very simple act you have to perform, to believe on the Lord Jesus Christ, and to rely on him alone." She said, "Yes; and if I have never sought him before, I do it now." After this conversation she again fainted, and continued in that state for two hours, when she breathed her soul into the hands of her Redeemer.

Dr. Newman, her pastor, with a long train of mourning relatives and friends, attended her to the grave on Wednesday, August 25; and on the following Lord's-day evening, Aug. 29, a funeral sermon was preached from Psalm xxiii. 4. "Yea, though I walk," &c.

---

### RECENT DEATHS.

DIED, November 19, 1819, the Rev. John Neal Lake, M.A. Curate and Sunday evening Lecturer of Rotherhithe for fifteen years, and Sunday afternoon Lecturer of St. Luke's, Old-street, nearly seventeen years. He was in his doctrine, evangelical; in his service, unremitting; in his deportment, exemplary.

---

DIED, August 13, 1819, aged sixty-four, Mr. William Darton, Gracechurch-street, Bookseller, well known by his useful publications for the benefit of youth. He was a respectable member of the Society of Friends.

---

DIED, July 9, 1819, aged 85, Mr. John Bates, of Kettering, Watch-maker, a member of the Baptist church in that town. He will be long remembered for his humility, sincerity, and fervent gratitude to God for sending his Son to die for sinners. In a future number we will give a short tract, printed copies of which he presented to his friends.



## Review.

*Horæ Ecclesiasticæ; or, a Sketch of the Ecclesiastical Transactions of England, from the earliest Period.*  
Part I. Warder.

THIS work is now in progress, and Part I. only is printed. It is in royal octavo, is printed on excellent paper, and contains a considerable quantity of reading in a page. In the present part we have a neat engraving in wood, of the Saxon Idol of the Sun; from whence the name *Sunday* is derived. We have then a preface, and the historical part of the present number to p. 38. The appendix succeeds, which is not paged, but extends through seven half-sheets of close printed letter-press, and contains a great deal of curious and interesting information and remarks.

In the history, the author gives us a short view of the Pagan state of England, of the early introduction of Christianity, and of the various changes which took place, partly in consequence of the political state of our ancestors, who were sometimes Christians and sometimes Pagans, according to the opinion of their rulers; and partly in consequence of the growing power, rapacity, and corruption of the Roman Catholic church. He continues the historical narration in this part to the year 830. The reader will of course find that it is, what the author calls it, *a sketch*; but it is clear, and to those who have not the means of consulting large works, and ancient authorities, it will prove very instructive. We have read it with considerable interest: we wish the author may go on with it, and may meet with sufficient encouragement to proceed with spirit.

The Appendix refers to the authorities from whence the author derived his information; and is filled with quotations, illustrations, and observations. Many of these are

out of the way of common readers, and to those who have a taste for this kind of information, they will be very acceptable. The author has been led into a track of reading not usual even to men of reading, and he here presents us with a portion of the result. For our parts, we wish there were more people of this taste; for were that the case, there would be more information circulated through the religious world on some very important topics than there is at present.

Our author is a churchman; but as to *doctrine* he agrees with us, and as to his views of *ordinances* and *discipline*, there is so much candour in his statements, that where we do not agree with him, we feel no disposition to be offended. He is also a thorough *Protestant*, we might say an *alarmist*; and indeed, he has brought forward such evidence of the temper and tendency of Popery, as *ought* to alarm every Protestant in the kingdom. Catholic writers are seldom read by Protestants; and a *false* idea is gone abroad, that Catholics are not now what they once were. Our author has been reading some of their late publications, and has shown that they are as ambitious and designing as ever they were. He observes, that the Catholic question, as it is called, is treated as a political question;—he wishes it also to be treated as a religious question. We wish it was canvassed and understood in all its parts as a religious question: we lament that in the present day, so few do understand it, and so few are willing to understand it. But we think that the question is of a political kind, when rightly considered; for it appears to us impossible that *Catholic religion* and *Protestant liberty* should agree together. It is in the nature of Popery to be intolerant; and it *must* be inimical to the civil liberties of men; and as

to their *religious liberties*, it abominates the very name. Under the shade of that pestilent *poison-tree*, religious liberty cannot live. We think Protestants are beginning to open their eyes a little on this subject, and we shall be glad to find them still more attentive to it.

We could make large extracts, but our limits allow us not. The following will show our author's view of this subject, and exhibit a proof of his opinion.

Speaking of the conduct of the Catholics between the years 600 and 700, he says;—

“Even at this early period, they were no strangers to that system of policy and manœuvre by which they afterwards held Europe in chains for so many centuries, and which they are now launching into full action with too much success, and with the *most sanguine confidence of succeeding to their former influence at no very distant period.*” P. 26.

On this observation, we copy a part of the note in the *Appendix*, No. 57.

“Innumerable are the instances which might be adduced to this effect. One has lately occurred. A Popish priest, in an inflammatory address to his congregation, in one of our most populous towns in the north, asked them, to whom belonged a certain church, naming one in the town,—‘to us to be sure—did not we build it?—and before many years are over we shall have possession of it again.’”

This anecdote rests upon very honourable verbal testimony; and we cannot help thinking certain pathetic and affectionate addresses to our cathedrals and churches, which may be seen in Mr. Fletcher's Sermons; and indeed the whole tenor of these and other Popish writings, indicate with sufficient distinctness what is aimed at, and what is confidently and anxiously anticipated. In truth, the hand seems more than half extended to seize upon its prey. “Whose lands were those that anciently reared these stones into an edifice?—Who the men that once inhabited it?—Who the votaries that for ages frequented it?—Were they Protestant?—Are those emblems, those inscriptions, crosses, niches, and broken statues, Protestant? Superfluous questions, although im-

portant! Just as did the voice of history, the voice of every monument, and the very dust of every vestige tell me—No! ‘No!’ replies the venerable temple—‘I am not Protestant; and the very form in which I am built demonstrates, that I was built for the performance of other mysteries than those which I witness now; and for the sound of other canticles than those which I hear at present! ‘No!’ in like manner replies every holy vestige, ‘we are not Protestant, and it is merely because we are not such, that the anger of Protestantism has reduced us to these heaps of ruin.’” Fletcher's Sermons, vol. ii. p. 271.

Our limits prohibit our proceeding: but if the Catholics talk and write in this style, every Protestant in the kingdom ought to know it: it shows their temper, and the object at which they are aiming.

Our author has investigated with great attention the character and conduct of Augustine the Monk, who came to England in the year 597, (in company with other persons,) as a Missionary from Rome. There were Christians in considerable numbers in England long before Augustine was born; but they were not of the Roman Catholic stamp. One of the first objects that occupied the attention of these Romish Missionaries, and particularly Augustine, was to reduce the British churches to subjection to Rome; and because they were not willing to put on the yoke, there is too much reason to believe, that the influence of the Monk was exerted to procure their destruction.

We have often read of the large numbers who were baptized at one time in different places, far exceeding any thing that took place even in the days of inspiration. But there is nothing wonderful in the effect when the cause is laid open. Kings for some reason, (and we must not always minutely inquire for what reason,) became converts; preachers followed the court, which then often moved from place to place, and they did not fail to inculcate the religion which royalty had patronized. Multitudes professed themselves willing and de-



sions to become Christians, and then some general instruction was given them, and they were baptized. But alas! what a scene does this set before us! As our author justly observes, here were "*candidates*, for we cannot call them *converts*," and the rite which was performed, was a profanation of a Christian ordinance. On one of these occasions, *ten thousand* are said to have been baptized by Austin in one day in the river Swafe in Yorkshire. He consecrated the whole river, and then gave orders that the candidates should go into the water by couples and baptize each other! Appendix, No. 49. How completely did the church of Rome corrupt every part of the holy religion of Christ Jesus!

*A Sermon, &c. occasioned by the Death of the Rev. Thomas Thomas of Peckham, &c. By William Newman, D.D. To which is added, the Rev. T. Griffin's Address at the Interment.*

THE excellent individual whose death gave occasion to this small publication, was known and revered by so large a circle, that the discourses at his funeral will naturally be an object of extensive interest. We have therefore much satisfaction in believing, that the sentiments exhibited are well calculated for aiding the right improvement of such an event.

The respectable ministers who officiated, appear to have been led anew within audience of the voice from the sanctuary, and to have felt the urgency of a recent message, by means of the animating illustration of the reality and worth of divine principles exhibited in the holy life and peaceful end of their respected and endeared friend and brother.

The text of the sermon, recommended by its having been much in the mind of Mr. T. during his illness, is 2 Tim. i. 12. The theme educed is Paul's confidence in the guardian care of Christ, and it is illustrated in various particulars; namely, the nature of this confidence, or what he committed to him; in the object he had in view; in the grounds of his confidence;

and in the courage he derived from the exercise of it.

We should be more impatient of our limits precluding the quotation of sentiments which occur in the illustration of these interesting particulars, as well as on their serious and impressive application, were it not for the hope that a great part of our readers will read them with better effect in their connexion.

We add the following solemn admonition from the oration, while we must pass many other animated statements of evangelical truth.

"We must all die, nor will it be long before this event transpires. If we expire without being the subjects of renovation in the spirits of our minds, and not having faith in the only Saviour of man, we are ruined for ever. This faith consists in believing our sinfulness, just exposure to Divine wrath, total inability to atone for our sin and merit the favour of God; and in an entire trust in Jesus Christ to redeem us from the anathema of the law, and the punishment of hell; together with a dependence on his power and righteousness who is able to preserve us in the way of holiness and peace, until we enter through the gate into the eternal city. And if we lie down in the dust before this essential change in our hearts has been wrought, and this saving faith which relies on Jesus and produces righteousness of deportment has been possessed, we must all suffer the bitter pangs of eternal death. What are all the interests of this transitory life, that they should ask and receive, and retain our regards, so as not to permit us effectually to seek the kingdom and the righteousness of God? The fires that will consume this globe will soon be lighted up; and could we live until that awful period, how senseless it would be to mind only earthly things!! But this year, this day, I may die. Ever living, powerful, and gracious God! am I a Christian; is my soul purified; have I received the faith that accompanies salvation? So should we all inquire; and while we are permitted to live, not cease to pray for grace, that we may hereafter inherit glory. He who devotes thought, energy, action, only to the acquisition of what this world contains, if he gloriously succeed, and greatly enjoy, is wise but for a moment, and is a fool for ever."

A short account of Mr. T.'s last illness, written by a member of his family, is appended to the sermon.

*Vital Christianity, exhibited in a Series of Letters on the most important Subjects of Religion; addressed to Young Persons.* By A. C. Seymour, Esq. Author of "Memoirs of the Rev. George Whitefield," "Memoirs of the Life and Writings of Miss Brook," &c. &c. Second Edition, with considerable Additions and Improvements. Boards. 263 pp. 3s. 1819.

THE author of this pleasing and instructive book dates the Preface to the first edition from Dublin in 1810. Its contents were written before he had attained his twentieth year. It is calculated, by the ease of its manner, the sincerity and zeal of the writer, and the floweriness mixed with simplicity of the style, to attract the attention of the rising generation. The general approbation of the first edition, and the numerous applications for copies of the work, induced the author to offer to the world this new and improved edition. We rejoice to learn that the former was blessed to the everlasting good of some of its readers, and hope that the same divine blessing will more abundantly attend the present. The subjects are, the importance of religion in early youth; the state of innocence; the fall; the total depravity of human nature; the spirituality and sanction of the divine law; the birth, divinity, death, and resurrection of Christ; justification by faith; regeneration; death; man's final state; the second coming of Christ; searching the scriptures; nonconformity to the world; and the universal spread of the gospel.

*Village Sermons; or Short and Plain Discourses, for the Use of Families, Schools, and Religious Societies.* Vol. 8. By the Rev. George Burder. 192 pp. Sewed. 2s.

THE former volumes are so well known, so widely circulated, and so justly esteemed, that we need only announce this concluding Volume, which contains ten Discourses, equally excellent with those in the former volumes. The venerable Author has added 100 Short Pray-

ers, adapted to the whole Set of Discourses; with some general Prayers for Families, Schools, &c.

*Christian Missions vindicated and encouraged. A Sermon preached at Queen-street Chapel, June 23, 1819. By the Rev. Thomas Edmonds, A.M.* 56 pp. 2s.

THIS excellent sermon, a sketch of which appeared in our Magazine for August last, deserves our warm recommendation.

*A New Year's Question, requiring immediate Attention from the Young. A Sermon preached at Brompton, Jan. 2, 1820. By John Morison, Minister of Trevor Chapel.* 31 pp. Westley.

THE Question, "Is it well with thee?" is here treated in a solemn and interesting manner. The sentiments are evangelical, and the style is well adapted to the subject.

*Memoirs of Miss G. late of Heathcote-street, Mecklenburgh-square: compiled principally from her own Papers.* 183 pp. 2s. boards. Hatchard.

THIS excellent young lady was born in 1788, and died January 28, 1818. Her piety was fervent, and her conduct exemplary.

## LITERARY INTELLIGENCE.

### In the Press.

A small Volume of Poems, to be entitled "Sacred Lyrics." By James Edmestone.

The Canadian Settler, being a Series of Letters from Lower and Upper Canada, in June, July, and August, 1819. By T. Carr. 8vo.

### Just Published.

Memoirs of Mrs. Shelston, Sister of Mrs. Savage. 12mo.

A Mother's Journal during her Daughter's last Illness, with a Preface by Miss Jane Taylor. 12mo.



# Intelligence, &c.

## ADDRESS

OF A

## MINISTER OF THE GOSPEL IN FRANCE.

*To all who seek for the Advancement of  
the Kingdom of the Lord Jesus.*

WHAT a scene does the world at this time present to the observation of the Christian! The fig-tree has budded, its leaves appear, the fields of the Lord are ripening, the harvest is approaching. But all things are not yet ready: many portions of these fields require to be vivified by the rays of the sun, to be watered with fertilizing showers, and cultivated with care: immense plains are still untilled, many countries of the earth have received the gospel, others are ready to receive it, whilst others have not yet heard the voice of the messengers of peace.

England seems to have been chosen to provide for these labours. She is become the centre, from which the glad tidings go forth, and the heralds who proclaim them.

But who will not be astonished, that these labours have not been first directed towards the neighbouring countries? Whilst the messengers have gone forth to subdue the most distant and savage nations to the mild yoke of the Saviour; whilst the servants of Jesus have banished themselves into distant climes, France, which ought, as it would seem, to have been the first object of their exertions, on account of its proximity and its necessities, has remained without culture, for want of labourers. Since the exertions of missions began, a whole generation has passed away without having known the true gospel. The Lord has permitted it, and blessed be his holy name!

Shall this country be any longer deprived of the light of the gospel? Ought it not also to become one day a province of the kingdom of the Lord? Yes it will, for it is included in the promise; "The whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Oh my brethren, if you were eye witnesses of all the spiritual

misery of this people, if you could but observe this future portion of the inheritance of your master, now made desolate by the impiety, ignorance, or prevarication of those, who ought to cultivate it, your charity would be excited, and I should have gained my cause.

Many of you, dear brethren, have been witnesses of this, but it is hardly possible that you should have known the extent of the evil. You may have some general knowledge of it from seeing the Lord's day openly profaned, the name of God taken in vain, and blasphemed, the country covered with altars erected to idols, that is to say, chapels dedicated to the Virgin, and to saints, the people hastening in crowds to render homage to these false gods; but what would your concern have been, if entering into the interior of the families of the most numerous class of this people—the poor—you had seen every where by the side of the deepest distress, the most profound ignorance of the only way of escape from eternal misery! What, if you had heard every where persons, whom the stagnation of trade had reduced to poverty, mourning over their present evils, whilst the danger in which they are of falling into interminable misery does not affect them! What could you have thought while seeing, among devout families, the unhappy people seeking consolation in superstitious observances, invoking the help of the Virgin, calling on the saints, opening with devotion books written in an unknown tongue, and neglecting the gospel of salvation, which they hardly know by name? Wretched creatures! after having contended with temporal misery, and earnestly sought for consolation where it was not to be found, they die—but alas! death does not terminate their misfortunes, since they die without having savingly known Christ.\* Such is the lot of the im-

\* Nothing can be more melancholy than the death of a Roman Catholic. The priests, as if they feared that their victim should escape them, surround the dying man with their ceremonies: they carry to him in procession what they call "the Good God," that is to say, a piece of wafer deified, and they let him die in performing an act of idolatry.

mense majority of the French people of the poorer class.

Let us now consider the religious state of the next most numerous class to that of which we have just spoken. It is composed of a crowd of people of every kind, commonly included in the general term of "persons in easy circumstances." Here are found the careless; Catholics by custom; deists, become such from disgust at superstition. The distinctive character of these three orders is frivolity, love of the world, and indifference about their salvation. These are they who fill the play-houses, public places, &c. Nothing can better express their religious state than those words of the prophet, "The harp, the viol, and wine are in their feasts, but they consider not the work of the Lord, neither do they regard the operations of his hand." Seldom will you see them troubled by the thoughts of a judgment, of a hell, or of an eternity; these concerns, so important, are never alluded to but as matters of jest. Seldom perhaps has the voice of a faithful servant of Christ arrested them in their worldly career. If sometimes they have cast an eye upon their conduct, if they have had some lucid moments in the midst of their delirium, they may have seen that they were sinners, but Christ crucified has not been presented to them as a Saviour who will freely save the unjust, the enemies of God: they have been brought up to believe that salvation is only obtained by mortifications, and acts of penitence, which revolt them; ignorant therefore of the grace of God, they hasten to reject every serious thought, and replunge into a vortex of vanities, if haply they may forget themselves. Thus passes the life of multitudes, who rush carelessly to encounter the wrath to come.

There is also a third class, the "Great." Surrounded by the pomp of grandeur, they are almost inaccessible to the retired observation of the Christian. He only sees them afar off; but what reason is there to fear that the state of this class is as deplorable, to say the least, as that of the preceding ones!

Hitherto I have spoken only of the Catholics; let us now consider the Protestants, who, as far as respects their numbers, are lost in the multitude of the others.\*

The state of religion among the Protestants is not uniform. Those of the North do not resemble those in the South; nor the latter those of the West. Simplicity characterizes the former; indifference and worldliness the latter; whilst they in the South partake of both.

It is amongst the Reformed in the North that the least corruption in doctrine is found. They profess to believe that which is generally unknown among the others, that "salvation is by grace, through faith, and not of works." The greater part are proselytes, i. e. Catholics, who from conviction have abandoned the worship of their fathers. Discussions upon the errors of the Romish church, and particularly the reading of the word of God, have produced this change. Being Protestants by conviction, they are more attached to the doctrines of the reformation than they who are Protestants only by birth.

The Reformed are more numerous in the South, but they are more indifferent, and more ignorant of sound doctrine. The gospel, however, is preached there: some faithful ministers courageously proclaim Christ crucified; but besides that they are few in number, they are almost all denounced as innovators, Moravians, sectarians, &c. so that their efforts are not crowned with all the success that might be expected. The Lord however does not fail to bear witness to his word; the South can reckon even among the great, some persons firmly attached to Jesus, as their only Saviour.

How melancholy is it not to be able to bear as good a testimony to the great mass of the Reformed! With some exceptions, their indifference to the Saviour, their ignorance of the gospel, and their worldliness are almost as great as among the middling class of Catholics. The greater part of their pastors preach a mixed doctrine; some go still farther. Self-righteousness is enthroned; the "righteousness of God by faith" is despised, or openly rejected. The flocks are led into dry and barren pastures, far from the wells of water springing up to everlasting life. The consequence is, that the greater number of the Reformed walk with the Catholics in the ways of death, and go on to perdition without hesitation.

about 230 pastors. The Lutherans, who are chiefly in the departments of the East, may be 300,000, under 200 pastors at most. Not personally knowing the state of the latter, I have spoken above only of the former.

\* The Protestants are divided into two classes; the Reformed, and the Lutherans. The Reformed are spread all over the kingdom. They are nearly a million in number, under the care of



About twenty faithful pastors exerting their influence over 15 or 20,000 souls are all that France can offer us as a set-off to the melancholy picture here presented. But what are 15 or 20,000 souls among a population of at least 27 millions? More than 26 millions then live in France, exposed to the most terrible of all dangers, that of eternal death! Are not you moved, my dear brethren, at so great a calamity? The Lord has given you the means to aid this people. Your zeal sends preachers over all the countries of the globe: embrace France also in the extent of your charity. The invitations, the appeals of savage nations, who ask the gospel from you, have touched you; but will you not be still more moved by the awful silence which reigns over the inhabitants of this country respecting their eternal interests, since this silence betrays their ignorance of the danger which threatens them? What,—whilst you possess the treasure of the gospel, will you suffer your neighbours to perish through poverty? While your happy country seems ready to be completely subjected to the Saviour; while you rejoice in this glorious hope, will you leave the god of this world in peaceable possession of this land, connected with you by so many ties?

But if these motives are not sufficient, I will present one of a superior order to you, the love which you owe to Christ. Can you in fact see *Him* forgotten, unknown, and rejected, and not make some effort that He may be glorified among the multitude who dishonour Him?

There has lately been formed in your country a society, whose object is to propagate the gospel on the Continent: already the Lord has crowned by his blessing their generous intentions. Join your efforts to theirs, O Christians of England, you whom the Lord has chosen by his grace to be every-where the heralds of his glorious gospel. Support it by your prayers, by your liberality: it will administer your donations to the glory of God, for the advancement of the kingdom of Christ in these countries desolated by infidelity.

May He, who gives seed to the sower and bread to the eater, multiply your seed sown, and increase the fruits of your righteousness.

(Signed)

H—P—,

Minister of the Gospel.

France, Nov. 12, 1819.

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE languages and dialects, in which the translation, printing, or distribution of the Scriptures, or portions of them, has been promoted by this Society, at home; by grants for the specific purpose of translating, printing, or purchasing the Scriptures abroad; by grants, through its corresponding committee in Bengal, to the Baptist Missionaries at Serampore, and to its auxiliary societies at Calcutta and Colombo; and by grants in aid of Bible Societies in different parts of Europe, and in America; amount to 127; viz. Afghan (or Pushtoo); Albanian, Arabic, Arawack (Indian), Armenian, Assamese, Bengalee, Bhojpooree, Bhugelkundee, Bikaner, Birat, Bohemian, Bruj, Budrinathee, Bugis, Bullom, Bullochee, Bundelkhundee, Burman, Buriat-Mongolian, Calmuc, Canarese, Chinese, Cingalese, Creolese, Danish, Delaware (Indian), Dorpatian-Esthonian, Dutch, English, Esquimaux (Indian), Ethiopic (Ecclesiastical Abyssinian), Ethiopic-Amharic (Vernacular Abyssinian), Ethiopic-Tigré (ditto), Faroese, Finnish, French, Gaelic, Georgian, German, Greek (Ancient), Greek (Modern), Greenlandish, Gujuratee, Hebrew, Hindee, Hindoostanee, Hungarian, Huriyana, Icelandic, Irish, Italian, Jagatai (Original Turcoman), Javanese, Joypore, Juniboo, Juyunugur, Kanynkoobja, Karelian, Kashmeer, Khassee, Konkuna, Koomaon, Kousulee, Kucharee, Kutch, Laponese, Latin, Lettonian (or Livonian), Lithuanian, Macassar, Mahratta, Malay, Malayalim, Maldivian, Maltese, Manks, Maruwar, Mithilee, Mobawk (Indian), Moldavian (or Wallachian), Mordwaschian, Mughula, Munipoor, Munipoor-Koonkee, Nepal, Nogai Tartar, Oodoypore, Ooj-juyinee, Orenburg Tartar, Orissa, Ostiakian, Otchaitan, Palpa, Persian, Polish, Portuguese, Rakheng, Revalian-Esthonian, Romanese (Ladinsche), Romanese (Churwelsche), Russ (Modern), Samogitian, Samojedean, Sanscrit (or Sungskrit), Seik (or Punjabee), Siamese, Siberian Tartar, Sindhee, Slavonian, Southern Sindhoo (or Hydrabadee), Spanish, Swedish, Syriac, Tamul, Tartar (Hebrew character), Tartar (Turkish), Telinga, Tripoora-Koonkee, Tscheremissian, Tschpogirian, Tschuwashian, Tungusian, Turkish, Watch (or Multanee), Welsh, Wendish (or Vandalian), Wogulian.

The Scriptures had not been printed in half these languages before the institution of the Society.

## AMERICA.

A LETTER has been received by the Rev. J. Ivimey, from the Rev. S. E. Morse, of New England, by which it appears that the Students of the Theological Seminary at Andover, amounting to 100 young men, meet once a fortnight for the purpose of collecting such information concerning Missions, as will enable each member to determine whether it is his duty to become a Missionary to the heathen; that a dissertation on the religious state of some particular country, or on some other subject, prepared by the students in turn, is then read; and that the students are desirous of procuring books to assist them in the composition of these dissertations, and, particularly, complete sets of the Reports of all the British Missionary Societies, and of the Periodical Publications connected with them, Magazines, &c. from the commencement of what may be called the Age of Missions. Mr. Morse, after thanking Mr. Ivimey for a present of books, entreats him to furnish the Library of the above-mentioned Seminary with publications on Missionary subjects. They are already in possession of the first three volumes of the Baptist Missionary Society's Periodical Accounts. The Dissertations will be published in the American Magazines and Newspapers. Ten or twelve persons are now preaching to the heathen, who were educated at this Seminary. A present of American books came to hand with this letter. Letters or packages may be directed, To the Librarian of Inquiry, Theological Institution, Andover. To the care of Mr. Samuel T. Armstrong, No. 50, Cornhill, Boston, New England.

## RELIGIOUS TRACT SOCIETY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

THE Committee of the Religious Tract Society have observed with surprise and regret, in a periodical work for December, the following assertion:—"The Religious Tract Society of London have honoured themselves by the munificent donation of ONE THOUSAND POUNDS to the Religious Tract and Book Society in Ireland." An assertion that must have proceeded from mis-information, and which has a tendency to injure the finances of both Institutions; particularly

those of the Religious Tract Society, which, at the present time, imperiously call for a large augmentation. The fact is, that the Society in Dublin having been taken up by persons of the first respectability in Ireland, with a view to extend its operations, and to render it a national blessing; it was considered by the Committee of the Religious Tract Society, of the utmost importance to afford it every encouragement in their power: and, therefore, when applied to, they most cheerfully resolved to sell to them Tracts, for the purpose of stocking their Depository in Dublin, at subscribers' prices, upon credit, to the extent of *One Thousand Pounds*; in the fullest confidence that should such a measure, by delaying the return of cash to their Treasurer, render it necessary to apply to the public for pecuniary aid, that appeal would not be made in vain. The time is now arrived when such an appeal has become necessary, on account not merely of the above measure, but more particularly of the vast field which has opened to the Society for superseding Tracts and Ballads of an immoral tendency, by a most extensive issue of Tracts and Broad-sheets, through the medium of hawkers, in various parts of the kingdom, at prices greatly below the prime cost; which circulation has of late been most rapidly augmented, by the demand for publications having a direct tendency to fortify the mind of the reader against the principles of Deism and Infidelity; and it will, doubtless, be gratifying to your readers to learn, that of this description alone, and in addition to the usual and undiminished circulation of other Tracts, upwards of HALF A MILLION of copies, in various forms, have issued from the Depository, during a period of ten weeks, commencing in the month of October last. These exertions to supply the increasing number of readers throughout the kingdom, together with efforts to place such Tracts in every shop in the Metropolis, and its vicinity, whose proprietor would undertake to sell them, added to the usual grants of the Society, both for home and foreign purposes, have rendered it necessary for the Committee to borrow a considerable sum of money; and at this time the Society is more than £1500 in debt; besides being under engagements for grants, for which persons abroad are authorized to draw upon the Treasurer, to the amount of nearly £300.

Under these circumstances, the Committee would respectfully urge upon the religious public, the necessity for contributing renewed and liberal aid in support of an Institution which is allowed to



be one of the first importance for the diffusion of divine truth throughout the earth.

The labours of the Religious Tract Society have become so much more extensive than was contemplated by its founders, and the blessing of Divine Providence has been so manifestly extended to it in every direction, that it requires no argument to prove it worthy of the most liberal support.

The Committee, therefore, make their appeal with confidence, and they trust it will not be made in vain.

We remain, dear Sir,

Yours very respectfully,

LEGH RICHMOND, } Secretaries.  
JOSEPH HUGHES, }

December 7, 1819.

### PORT OF LONDON SOCIETY.

It affords us sincere pleasure to inform our readers, that this Society is in prosperous circumstances, as it respects the noble end of its institution, viz.—*the promotion of religion among seamen.* The sailors attend numerous, constantly, and with the most encouraging attention to the words of life, which are preached by ministers who labour gratuitously for the benefit of British seamen. The prayer-meetings on board on the Sabbath Winter Evenings, when there is no preaching, are well attended, and seamen exercise gifts which are highly creditable, and manifest possession of the grace of prayer, which has excited warm gratitude to the Divine Being.

The Society has published (in promotion of the end proposed,) "*The Seaman's Devotional Assistant, intended to assist Masters, Mates, and Seamen of Merchants' Vessels, in their Worship of Almighty God when at Sea; with Prayers suited to the various Circumstances contingent upon a Sea-faring Life.*" A publication which has been well received, because much wanted; and which the Society issues at prime cost. The fruits of the recent attentions to seamen are appearing in various ways. Prayer-meetings are multiplying on board private merchant ships; a new Society, (the Bethel Union),\* wholly distinct from the Port of London Society, has been formed by some friends to seamen, for the avowed purpose of affording facilities to exercise prayer on ship-board; and, finally, to bring them under the preaching of the word.

\* The account of the formation, &c. of which, we have been very reluctantly compelled to defer.

The example of social worship in the Society's ship in the Thames, has been imitated in a foreign port, where the master of a British ship invited his countrymen, whom he found there, to join him in social worship on the Lord's-day. It is hoped that this will prove but the beginning of an extension of this blessing, and that the spectacle of British seamen sanctifying the Sabbath-day, by public, rational, devout worship, may become familiar wherever English ships may meet in port.

The Society has recently had the following spontaneous testimony of a pious captain of a merchant-ship:—"The Floating Chapel is a charming thing for seamen. I know some who have been brought to a knowledge of the truth. These, who, if there had not been such a place of worship, would, in all probability, have died without that knowledge."

Several Missionaries, connected with the Church of England Tract Society, have given their services to seamen, and at those times, consistently with the liberal plan of the Port of London Society, the service on board the chapel has been conducted by the Missionaries in the Forms of the Church of England.

The Society has not yet been able to get out of debt for the first cost of the ship, though they have gratefully to acknowledge much liberality evinced in numerous donations.

It would be deemed by the Society a great and encouraging favour, if country ministers, who should be inclined to favour seamen with a gratuitous service on board, would make the same, and the expected time, known to the Secretary, Mr. W. M. Cooke, 67, Great Prescott-street.

### MANCHESTER.

THE Rev. John Birt, late of Hull, has accepted the invitation of the Baptist church, late under the care of the Rev. William Stephens, now at Rochdale.

### UNION PRAYER MEETING.

THE different denominations, (Independent, Methodist, and Baptist) having formed a Union at Portsea, to pray for the success of Missions and the spread of the gospel, held their first monthly meeting at the Rev. Mr. Griffin's chapel, King-street, on January 3, 1820, when more than two thousand persons, forgetting all their little differences, met

to testify their approbation of the Union, and the important objects it embraced, and to unite in earnest supplication to the God of all grace, for the outpouring of his spirit on Missions and Missionaries, until the whole earth shall be filled with his glory, and the salvation of Jesus shall flow in streams of mercy through the world.

It is a pleasing consideration, that while there are six hundred millions of immortal beings, sinners by nature and practice, living without God and without Christ, under the dominion of the god of this world, and exposed to eternal perdition, there are many worthy men of every denomination, who not "counting even their lives dear to them," have gone forth to declare among the nations the "unsearchable riches of Christ," while those at home, who love our Lord Jesus in sincerity, unite in praying to the Lord of the harvest for his blessing on their labours.

It is earnestly wished that the friends of the Redeemer, in every place, would follow the example of those at Portsea. It would be followed by the most happy results, not only in reference to Missions abroad, but the union and usefulness of believers at home: Judah would no more envy Ephraim, nor Ephraim any longer Judah, but all would acknowledge how good and pleasant it is for brethren to dwell together in unity.

T. T.

## NEW CHAPEL OPENED.

### QUAINTON, BUCKINGHAMSHIRE.

A commodious building has been erected, but a small debt remains. It was opened October 13, 1819. Mr. Shenstone preached from Jer. xxxi. 23. Mr. Shirley from Mark xvi. 20. and Mr. Clarabut from Luke xv. 10. Messrs. Williams, Tyler, Field, Walker, and Messrs. Gunn and Wilson, Independents, engaged in the other services of the day. The congregations were numerous, respectable, and attentive.

## ORDINATION.

### EAST-LANE, WALWORTH.

THE settlement of the Rev. Richard Davis (late of Plymouth Dock), over the Baptist Church in East Lane, Walworth, took place on January 6th, last; Mr. Chin began with singing and reading the scriptures; Mr. Ivimey delivered the introductory discourse; the leading steps of divine providence, were then recapitulated, which led to the present union; Mr. Upton solemnly prayed for a blessing on the occasion; Mr. T. Thomas addressed a discourse to the pastor and the people, from Luke i. 6; "Walking in all the commandments and ordinances of the Lord *blameless*;" Mr. Ward of Serampore concluded in prayer.

## Poetry.

### LINES

ADDRESSED TO

### A DEAR LITTLE BOY.

PRETTY, little, smiling Boy,  
Father's hope, and mother's joy,  
To the Saviour thee we bring,  
Place thee underneath his wing;  
Jesus! take him to thy care,  
Let him every blessing share.

Early on his father's knee,  
Blest with filial piety,  
May he oft delighted look  
O'er God's hallow'd, honour'd Book;  
And the secrets of his heart,  
Early to his God impart;  
With the morn's first dawning rays,  
May his soul expand in praise;  
And each day to him be given,  
Till he shall arrive in heaven.

Sweet as Spring's first op'ning rose,  
May he all his charms disclose;  
None his loveliness deny,  
Smil'd upon by every eye;  
Yet not transient as the flow'r,  
Flourishing its fleeting hour,

Then relinquishing its bloom,  
Sinking to an early tomb.  
No; but rather let him be,  
Like the firmly rooted tree,  
Rising to maturity;  
Oft refresh'd by falling show'rs,  
Bringing forth delicious flow'rs,  
Yielding fruit to all around,  
And with immortal verdure crown'd.

\*\*\* our warmest wishes rise,  
For thee to the upper skies;—  
O may He, whose gracious word,  
Israel's infant Prophet heard,  
Call thee from his seat above,  
Look on thee with eyes of love;  
Rescue thee from sin and woe,  
Make thee useful here below;  
Fill thee with celestial fire,  
Bid thee to his throne aspire.  
When at length thy race is run,  
And thy course of duty done,  
Entering on the realms of day,  
Mayst thou happy soar away,  
And live, and triumph, and adore,  
Where sin and death are known no more,

Coseley,

B. H. D.



# Irish Chronicle.

THE Readers of the Irish Chronicle will recollect, that a few months since the Letters of Correspondence mentioned a violent opposition, to some of the schools of the Baptist Society by the Roman Catholic Priests; and that this had been counteracted by the spirited conduct of Protestant Magistrates, so that the children were continued at school, notwithstanding all the fulminations of the Popish Clergy. The Grand Jury of the County of Mayo soon after published some spirited resolutions, declaring their opinion that the conduct of the Priests was illegal, and destructive to the peace and welfare of society. These measures have very much provoked Dr. Kelly, the titular Archbishop of Tuam, who has written several letters in the "Dublin Weekly Register" in opposition to the schools. He has also published the following singular documents, which are copied from that newspaper.

## CIRCULAR.

*Extract of the Pope's Letter to the Irish Prelates on the subject of Bible-Schools.*

MY LORD,

THE prediction of our Lord Jesus Christ, in the parable of the Sower, "that sowed good seed in his field; but while people slept, his enemy came, and sowed tares upon the wheat," is, to the very great injury indeed of the Catholic Faith, seen verified in these our own days, particularly in Ireland.

For information has reached the ears of the Sacred Congregation, that "Bible-Schools," supported by the funds of the Heterodox, have been established in almost every part of Ireland, in which, under the pretence of Charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the Masters, and infected with the fatal poison of depraved Doctrines.

It is further stated that the Directors of these Schools are, generally speaking, METHODISTS, who introduce Bibles, translated into English by "the Bible-Society," and abounding in errors,—with the sole view of seducing the youth, and entirely eradicating from their minds the TRUTHS of the Orthodox Faith.

Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch, and carefully protect their flocks from "the snares of wolves, who come in the clothing of sheep." If the pastors sleep, the enemy will quickly creep in by stealth and sow the tares,—soon will the tares be seen growing among the wheat and choke it.

Every possible exertion must therefore

be made—to keep the youth away from these destructive Schools—to warn parents against suffering their children, on any account whatever, to be let into error. But, for the purpose of escaping the "snares" of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to the paupers, and illiterate country persons.\*\*\*

In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence and all due discretion from those persons, who are in the habit of thrusting themselves into the fold of Christ, in order thereby to lead the unwary sheep away; and mindful of the forewarning of Peter, the Apostle, given in these words, viz. "there shall also be lying teachers among you, who shall bring in sects of perdition," do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic Schools throughout your Diocese.

And, confidently trusting that, in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all good and Omnipotent God to guard and preserve you safe many years.

Your Lordship's most obedient  
humble servant,

F. CARDINAL FONTANA, Prefect.

C. M. PEDICINE, Secretary.  
Rome, Court of the Sacred Congregation for the propagation of the Faith, 18th September, 1819.

*To the Roman Catholic Clergy and Laity of the Archdiocese of Tuam.*

DEARLY beloved Brethren and Children in Jesus Christ,—To guard the sacred deposit of religion, and to promote the happiness of the flock committed to my care, are important duties imposed upon me, and the dearest objects of my pastoral solicitude. To these, my thoughts and labours are at all times directed. With this view, have I frequently visited the parishes of this extensive Archdiocese; *exhorting every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.*—Col. i. 28.

That I might be directed and strengthened to perform my duty to Christ, the supreme Pastor of Souls, and to you my beloved flock, I have implored the light and grace of Heaven by humble prayer, and I have sought the advice of my brethren, fellow-ministers in the Church of God, in whom I have found faithful co-operators in cultivating the vineyard of the Lord. I glorify God and the Father of our Lord Jesus Christ, for the abundant consolations that I feel, when I consider your progressive improvement in virtue and morality, your firm adherence to the religion of your ancestors, your fidelity and loyalty to your King, and your attachment to the civil constitution of your country.

I cannot conceal the consolation that I experience when I reflect on your temperate, peaceful, and consistent demeanour under trials and temptations. Drunkenness, so incompatible with your temporal and eternal welfare, is not now so prevalent amongst you. Morning and Evening prayer, that most essential duty of Christian piety, is universally enforced, and very generally observed. The Sabbath is no longer profaned by servile work, or by vain unprofitable or criminal amusements. Perjury, into which the ignorant in many districts have been too successfully seduced by the machinations of wicked and interested men, is now, and I trust for ever, at an end. I rejoice to see that you have thus rendered yourselves worthy of the approbation of your Pastor, and that your virtuous, loyal, and peaceable conduct is conformable to your religious principles, and to the instructions you have received.

The spiritual powers with which the ministers of your religion are invested, are held by them for the benefit of the flock. The faith, the discipline, the sacraments of our church, are the sacred deposits we are to guard, and the treasures of the mysteries of God that we dispense for the sanctification of the

people. It must be therefore with us an object of primary solicitude to confirm and nourish in our hearts the spirit of obedience to the laws of God and of his Church, which he has commanded us to hear.—“*If thou wilt enter into life, (said our Divine Lord,) keep the Commandments, Matt. xix. 17. And of his Church he said, “He that heareth you heareth me, and he that despiseth you despiseth me, and despiseth him that sent me.” Luke x. 16. If then we are anxious for the unrestrained exercise of our Spiritual powers, it is not from a spirit of domination or self interest, but that we may be free to administer to our people the treasures and blessings of religion. We inculcate obedience to the laws of the Roman Catholic Church in spiritual matters, from the same high motive that we inculcate obedience to the laws of the State in civil matters. We, as Pastors of the Church, require respect and submission from you, on the same principle on which, as loyal subjects, we respect our King in temporals. —For the same divine authority which commands, “that you be subject to the King as excelling, or to the Governors as sent by him,” 1 Pet. ii. 13; “And that you pay tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour,” Rom. xiii. 7; also commands, “that you obey your Prelates, and be subject to them,” Heb. xiii. 17; and menaces, that he who hears not the Church shall be accounted as a Heathen and a Publican. Thus we act on one common principle of a conscientious obligation, “For so is the will of God.” 1 Pet. ii. 16.*

Having said thus much concerning the principles of obedience and subordination, which are the firmest support of the Altar and the Throne, I deem it my duty to call the attention of each pastor to the moral and religious education of the youth committed to his care; and I will not hesitate to declare, that at no period of our existence did circumstances more unite to call forth our zeal and exertions in this particular than the present moment—a period when, under the semblance of a Christian education, every art and insinuation is resorted to, in order to make proselytes amongst the innocent and unsuspecting youth of our Communion. If the design of extirpating the Catholic Religion by violence and persecution has been in some degree abandoned; to it has succeeded one more likely to effect its purpose, because less apparent. Recourse is had to seduction and insinuation. An attempt is made to strip of its natural deformity

and turpitude the crime of tampering with the religious principles of the poor. The schools that are established, are embellished with a thousand specious names, but at the bottom the evil lies concealed. Proselytism is become the order of the day, and the enemies of our faith, like the serpent, creep and give death under flowers.

What is the consequence? Why, unless we establish and support Schools for the Education of Distressed Children of our Persuasion, the triumph will be eventually complete, the mystery of Iniquity will have absorbed the mystery of Holiness, and what the cruelty of Tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.

In the mean time, until Catholic Schools can be established in each parish, the following Regulations are to be impressed on the minds of the people, and the observances of them strictly enforced by the Catholic Clergy:—

1st.—As Pastors of the Roman Catholic Church, you must have viewed with indignation and disgust certain puerile and ignoble efforts that have been lately made to diminish our influence, and mar our interference, in the religious and moral education, and instruction of the youth of our Communion; and though we deprecate as sincerely as any other body of men, any attempt to excite dissensions, or to make odious distinctions on account of religion, and have contributed most effectually to preserve the peace of the country, yet it is a duty incumbent on us, and from which we will never shrink, to oppose, collectively and individually, every attempt, however insidious, or from whatever source it may emanate, to tamper with the religious principles of the faithful committed to our care.

2d.—Impressed with the sacredness and importance of the obligation incumbent on us, to be vigilant and attentive to the religious and moral education of the people, the attention of the Roman Catholic Clergy is to be particularly directed to the Schools established in their respective parishes, and they are to exercise their spiritual authority in its full extent, in order to prevent Roman Catholic children from frequenting Schools where the Catholic Catechism is not taught, where Protestant Tracts are introduced, or where the moral conduct, or religious principles of the master are exceptionable.

3d.—Although the Catholic Church has never forbidden the reading of the Scriptures, yet the Bible cannot be al-

lowed as a proper initiatory book of instruction among the illiterate persons of your respective congregations. *For in the Scripture there are many things hard to be understood, which the illiterate and unstable wrest to their own perdition.* 2 Peter iii. 16.

4th.—As the diffusion of knowledge, unaccompanied by Religious Instruction, cannot be encouraged by us, so neither can we countenance or encourage a system which would exclude us from the right to superintend the education of our people, a system, the abettors of which unblushingly declare they will oppose, should we directly or indirectly interfere in even the religious instruction of Catholic children; and as we deem such a system of exclusion tantamount to religious persecution, we protest against its injustice, and shall never submit to it.

5th.—In conclusion then, my dear and beloved brethren, I am confident you will not encourage or countenance Anti-Catholic Schools, or the distribution of Bibles among the very illiterate persons of your Communion. Rather procure for them a sufficient number of copies of the Catechism of the Four Archbishops, Kirwan's Irish Manuscript Catechism, the Catholic Christian Instructed, Reeve's History of the Bible.—From these abundant sources, Catholics will draw a purity of morals and doctrine, a confirmation of their Holy Faith, and the means of defending it in all meekness and modesty from the misrepresentation of malice and ignorance. *You, therefore, my brethren, knowing these things, beware, lest being led away by the error of the unwise, you fall from your steadfastness; but increase in grace, and in the knowledge of our Lord Jesus Christ, to whom be glory now, and to the day of eternity, Amen.* 2 Peter iii. 16.

OLIVER KELLY, R. C.

Archbishop of Tuam.

---

*The following Account will show the very different sentiments and feelings entertained by Roman Catholic Bishops. It is extracted from a Mayo Newspaper.*

"DOCTOR WALSH, Roman Catholic Bishop of Waterford, has lately addressed an Apostolic Charge to his Diocese, peremptorily enjoining every member of his communion carefully to peruse the holy scriptures, pointing out also, that the difference of translation between the Douay and English Bible should be no hindrance, as they are all alike in matter.

"The translation of the Vulgate, the authorized version of the Catholic



Church, is ordered to be printed for the purpose of circulation among the poor. It adds not a little to the pleasure we feel in communicating this fact—a pleasure in which all our readers, of whatever denomination, will, we are sure, bear a part, that the expense of a stereotype impression of 20,000 copies of the New Testament is borne by the Protestants, as well as by the Catholics of the empire. A Bible Society has been established in Dublin for this purpose, and we do not know that we ever felt a pleasure more deep and sincere than on finding, as we do by the Circular Letter now before us, that Protestant Peers and Gentlemen have taken a decided lead in this most salutary and charitable office; not that we think they would accomplish the object better than Catholics, but because it manifests an approximation between the two great religious classes in which Ireland is divided, and will by its operation tend ultimately to unite all ranks and orders of Irishmen in the bands of Christian love and brotherhood.

“The introductory paragraph in the Circular Letter merits particular attention:—

“‘Whatever difference of opinion may prevail as to the indiscriminate circulation of the scriptures, there is one point upon which all denominations of Christians must be agreed, that it is desirable that the poor should be placed upon a footing with the rich, by having an edition of the scriptures at a price that will bring it within the attainment of those amongst them who may be desirous of reading them. Hitherto the poor Protestant has enjoyed this advantage, but as Roman Catholics entertain conscientious objections to the Protestant version, they are not in this respect on an equal footing; and it appears, therefore, desirable to place within their reach a version to which they will entertain no such objection. To forward this object, a Meeting of Gentlemen of both persuasions was held.’

“The Meeting was held at the Dublin Institution, on the 22d ult.—The Earl of Meath was in the Chair, and the Resolutions were moved and seconded respectively by Lord Lorton, Major Oliver, (Horse artillery,) Hon. J. Hewitt, Doctor Sadler, the Fellow, Admiral Oliver, John D. La Touche, Mr. Disney, Rev. H. Moore, Mr. A. Guinness, Rev. J. Dunn, Mr. J. Scott, Rev. Mr. Singer, of the College, B. Guinness, Mr. Ferrier, Mr. Lyne, Rev. Mr. Evanson, Dr. Graves, Dean of Ardagh, Captain Gordon, R. N. These are all Protestants, and they have all subscribed for the pub-

lication of the Douay Testament. The Committee consists indifferently of Protestants and Catholics. The Secretaries are Mr. W. Disney, and T. M'Donnell; and the Treasurers, the Messrs. La Touche.”

It is a scriptural axiom, that “whatsoever maketh manifest is light.” May we not indulge the hope, that teaching children to read the scriptures, and employing pious men to read and explain them, have been means which “God, who commanded the light to shine out of darkness,” has made use of to enlighten the minds of the native Irish, “to give them the light of the knowledge of the glory of God in the face of Jesus Christ.” The prophecy is again fulfilling, “Upon those who sat in darkness and the shadow of death, light is sprung up.” In vain will be the attempts of Bishops, or even Popes, to arrest the course of the “Sun of Righteousness,” who has arisen upon Connaught “with healing in his wings.” The long deluded people begin to perceive the value of the holy scriptures; they have found the “Pearl of great Price,” and they will not part with it in exchange for the trinkets and baubles with which the Church of Rome has long been trafficking in the “souls of men.” Of this even the enemies of truth seem to be aware, as they can think of no plan to destroy the schools, and therefore propose Popish schools, for teaching “the Catechism of the four Archbishops,” &c. “Some preached Christ of envy” in the primitive ages of the church, and the apostle rejoiced even in this “because Christ was preached.” And if schools are established in Connaught from a similar principle, if the children are instructed in them, especially if the Douay version of the New Testament is used, we too will rejoice; even in the establishment of such schools. The zeal manifested by the Roman Hierarchy, will, it is hoped, operate as a powerful incentive upon Protestants, and while such success attends our feeble efforts, the Institution will not be suffered to languish for want of funds; which are again exhausted.

*Subscriptions received by Mr. Ivinney.*

Half the Amount of a Collection			
at the Rev. Mr. Ovington's			
meeting, Clapham Common	£	0	0
Rev. Mr. Smith, Derby	1	1	0
John Parnell, Esq. Canterbury	1	1	0
Remitted by the Rev. J. Jar-			
man, Nottingham	5	0	0

# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### SERAMPORE.

A COMMUNICATION from our brethren at this station, dated in February last, contains the following account of a young bride burnt with her betrothed husband.

SEVERAL months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereupon held between the relations of the bride and the priests respecting the legality of the act; the result of which was, that in such cases the shasters considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

## CALCUTTA.

*From Mr. Penney to a Friend in England, dated*

*February 18, 1819.*

LET me persuade you, (as your mind is so much exercised respecting the unenlightened heathen,) to think still more seriously respecting these parts, where every labourer is constantly repeating the Macedonian cry, "Come over and help us." Here is work sufficient to consume the zeal of angels; for multitudes are willing to hear the gospel and frequently express their conviction that the religion of Jesus will, ere long, fill the whole world: they say that the world at present is divided, but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true Missionary, whose heart is disposed more for work than success, must be viewed as an important field of labour. His eyes may behold in the highways, hedges, markets, and at the river-side, human beings hurrying on to destruction in the midst of awful darkness; and yet their movements are not so speedy but that they will wait with patience to listen to the angel now flying in the midst of heaven with the everlasting gospel, saying, "Fear God, and give glory to him." But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years. Had labour only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expectations. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c.—the translations prepared for the various tribes of India, to send them "the wonderful works of God;" the vast number of the rising generation rescued from ignorance and stupidity, &c.—yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack, by others press-

ing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All these are given to the Redeemer by covenant, and by the signs of the times let us hope it is not far distant; we wait only for a greater out-pouring of the Spirit, before we shall hear a shaking of the dry bones in this valley of death.

Give my love to Mr. Ward, and say, that all at Serampore and Calcutta are well, and praying for his return for the good of the heathen. We are all, I hope, usefully employed; if not *usefully*, I can assure you we are *happily* employed. God grant we may be both.

---

*Extract of a Letter from Mr. Adam, to Dr. Ryland, dated*

*Calcutta, March 22, 1819.*

I HAVE just removed to the new station at Doorgapore, where I expect to remain six months, during the whole of which, if I succeed in obtaining any native assistance, I shall be able very actively to employ myself in preaching the gospel to the natives in this populous neighbourhood, as during this time there will be nothing else to call my attention away from the grand object. Without native assistance, I shall not be able to do much, on account of my imperfect acquaintance with the language; and it appears to me, that the most qualified of the native preachers, if standing alone, will be found unable to give a faithful representation of divine truth in all its parts, or to defend it with judgment against opposers, amongst whom are to be found in this country men of great research, learning, and ingenuity. But however unable to stand alone, place him by the side of an European, and he becomes a most important auxiliary; his prudence, his courage, his knowledge, are increased; his voice is heard with tenfold effect; he gives full scope to his imagination in representing divine truth under those images and metaphors which are so common, and so much liked, in this country; and thus while he preaches the gospel to his countrymen, instructs his European companion in the mode of applying it with greater effect to their judgments and consciences. On the other hand, a solitary European is almost as helpless as a native in the same circumstances. A stranger in a strange country, surrounded by people of a strange tongue, having to propose to them a message which awakens

all their prejudices, and deprives them of all the hopes in which they have formerly trusted for salvation, as well as threatens the loss of all that is dear to them in this life, imperfectly acquainted (at least for the first few years,) with the language in which he has to address them, and therefore liable to render his meaning unintelligible, or perhaps even to excite some prejudice which might otherwise have lain dormant—labouring under these, and other disadvantages, his mind is oppressed by the responsibility of his charge, and his unfitness for the discharge of its duties. But when you place by his side one who has left all and followed Christ, who knows his own language, and is competent to assist him in understanding native idioms, and in expressing Christian ideas in a native form, who is acquainted with all their prejudices, and can guard him against unnecessarily offending them,—his hands are strengthened, his mouth is opened, and he engages in his work with a delight which he cannot otherwise feel; since much of the pleasure a Missionary enjoys, arises from the assurance that he is communicating good news to those who need it; an assurance which he cannot enjoy, if he has any ground to suspect that he has failed to put his hearers in complete possession of his meaning. Such are almost precisely the circumstances in which I find myself placed, after the lapse of a twelvemonth from the time of my arrival in India. It has fallen upon me to commence Missionary operations at the Doorgapore station, which it is intended that each of those among us, who are not prevented by other engagements, shall occupy for six months in rotation. My knowledge of the language is naturally very imperfect, and if I stood alone, I could not expect to be so useful for two or three years to come, as I now hope to be with the native assistance I shall obtain; but surrounded, as I am, entirely by natives, I am placed in circumstances the most favourable for increasing my acquaintance with the language, and qualifying me more for Missionary duties. Before, however, commencing my work here systematically, a good deal of preparatory work in building must be attended to, which, on account of the extreme ignorance, perverseness, and laziness of the native workmen, requires much time to be spent in superintendence and direction. A bungalow has been already built for us to live in; a house for morning and evening worship, at the side of the road, is now building; and also a house for Panchon, our native assistant; to which will be added, in the same line, three others for the reception of those who come from



any distance to inquire about the gospel. Besides these, we propose building two places of worship, or Bengalee chapels, in Boronagur, a neighbouring and very populous village, the expense of which will be defrayed by our American friends, and two others in those parts of Calcutta which are naturally included in the range of the Doorgapore station. For the reason which I have just mentioned, I have been able to go out but little among the natives on week-days, only twice or thrice with Panchon, early in the morning; but on the two Lord's-days that we have been here, our hands have been full of work. On the first of these brother Penney, and on the second brother Eustace Carey, came to assist me. By one means and another, I find that the spirit of inquiry is spreading, and that many are desirous of knowing what the gospel is. One, two, or three persons occasionally drop in at morning or evening worship, having come from some distance to satisfy themselves about us, and our object. Last night, six persons came to worship, two of whom remained two hours, and another, a learned Brahmun, three hours, and employed the whole time in asking questions, and obtaining information. The questions they proposed were, as far as I recollect, the following.—Where was Jesus Christ born? What form did he assume in becoming incarnate? What worship does Jesus Christ require? What will be obtained by worshipping him? All of which produced discussions into which I endeavoured to introduce as much of the substance of the gospel as possible. Our object, however, is in many instances not comprehended. Several persons have called, who supposed that we had come here for the purpose of keeping a school. These we have undeceived, and sent away with tracts, after communicating to them the message of the gospel. It is our intention, indeed, to attempt the instruction of a few native girls, when our influence may be such as to prevail upon the parents to send them. The schools amongst the natives for the instruction of boys are numerous, and of various kinds, but they have the most rooted antipathy against the education of the female sex, and the attempts made to overcome it, have been few, and only partially successful. Every fresh attempt, however, diminishes the quantity of ignorance, and weakens the strength of the prejudice.

We are all at present in good health. Brother Yates was lately very ill. Brother Lawson is indefatigable in his labours. Brother Pearce has accepted one of the Secretaryships of the Calcutta School Society. Mr. Penney is also ac-

tively engaged in schools. Brethren E. Carey and Yates are commencing the Persian and Hindost'hanee with the view of preaching to Mussulmen. The Rev. Mr. Corrie, now resident in Calcutta, and brethren Townley and Keith, who are zealously engaged in their work, have been reinforced by the arrival of two new Missionaries.

## BENARES.

### *Extracts from Brother Smith's Journal.*

August 8th. A durvesh called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th. Lord's-day. Preached at Sicrole. From thence went to Ram-kuttora, where I collected a large congregation, who listened to the word with much attention. 10th. The durvesh called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the Christian religion; pray for me, that God may grant me the desires of my heart." 11th. Several persons called, to whom I read and explained the Scripture. 12th. Conversed with a sunyasee in the presence of many people at Puhlad-ghat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brahmuns close to the Thuttera bazar; at the close, a Brahmun asked him, "Of what cast are you, that you are speaking against our religion?" Brother R. said, "I was formerly a Brahmun, but on hearing the gospel, I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God by giving his own life in order to save mankind from sin and hell." The Brahmuns and others wondered, and said, "Truly, this is a good man." 14th. Went out with brother Ram-Dasa to the chowk,\* where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sicrole. The Brahmun who was present on the 26th ult. called again and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been

\* An enclosed place; a market place.

much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home. The following Sabbath I called at this meeting house very early, but not seeing you, I returned home very sorrowful. This morning, through the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of the truth: I am ready to forsake all for Christ's sake." When the dinner came on the table, I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the Missionaries gave the Brahmuns money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahmun followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village to-morrow morning, and that he would return with him with his brother. 17th. Early in the morning, brother Ram-Dasa went to the Brahmun's house at Lartara, about five miles from Benares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindoo tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away." After a little more conversation, Maya-Dasa bade farewell to all his family and friends, and left his village: this brother accompanied him to my house. Maya-Dasa endeavoured to draw his brother from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected, and requested me to go to his village next Sabbath-day, and preach to the Brahmuns. 26th. Preached in several parts of the town to crowds of people: many on hearing the gospel appeared much delighted. 27th. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of

the discourse, a Brahmun, said, "Your scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahmuns seized her, in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer being present, she was brought home safely. 30th. Lord's-day. Preached at Sicrole; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several appeared much affected, and said, "Truly the English have the true plan of salvation." After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

---

## DELHI.

---

*Extract of a Letter from Mr. Thompson.*

*Dated, Sept. 9, 1818.*

For the last six weeks, I have been visited by numbers of Afghans, the majority of whom were excellent Arabic and Persian scholars, nor least informed in their own language, the Pushtoo, or as they pronounce it, Pokhto. Some of these people were from Peshour, others from Cabul, and others from the banks of the Attock, and were all moulavees, readers of the koran, &c. in the service of Meer-khan, the once predatory Rohilla. Among these descendants of the ten tribes I have at length been so happy as to distribute the stock of Matthew's Gospel in Pushtoo, long since sent up to me, and for which I sought in vain even one anxious reader, or worthy recipient at Lucknow. The Scriptures of Truth now first put into the hands of this interesting people, in Arabic, Persian, and Pushtoo, must afford a pleasing hope of good to their souls. Still do these Afghans continue to come for the book of David and of Jesus, and give many intimations of their esteem for the divine word. Some of them being on the eve of quitting Delhi for their respective countries, have more than once asked me to accompany them, with a supply of the word of God for their coun-

trymen, who, they say, will be very anxious to possess and search the writings of inspiration.

Nor are some Mahometans of this place less desirous of possessing the volume of revelation. Besides the moulvees mentioned in former communications, another (quite a young man) has begged the loan of an Arabic Bible and other books. Some of equal, and others of less note, have either called on me or solicited the scriptures during my walks abroad: an aged and much respected Sha-jee\* in particular professes great veneration for the sacred writings, as he terms them, of Moses, of David, and of Jesus; and a persuasion that they will prepare him for that eternal state of existence to which he feels he is hastening.

The visits of the Hindoos are more frequent, and the circulation of the divine word and tracts amongst them more extensive: my conversations too when at the ghats and other places of resort are confined (not from choice but circumstances) almost exclusively to them: sometimes very orderly and attentive sipahees, pundits, Brahmuns, &c. and not unfrequently viragees, gosaees, or the common people, compose my auditory. If I happen to have tracts in my hand, they are well received, after a discussion of Christian truths and Hindoo errors; otherwise they follow me home, or visit me the following day.

Thus am I going about sowing the seed of God's word, and endeavouring to give a free course to the waters of life through all the wilderness around me. Amongst the Europeans, I am happy to say there are some tokens for good in one; not produced by the late ministry of the word, but through a course of painful affliction, reading, (especially the Bible with notes), and the remembrance of what was long since heard from the lips of my highly esteemed pastors. Numerous are the remarks he brings to mind, and we comment upon them for our mutual profit.

As to books for Delhi, I beg you will send me the Divine word for *all* the neighbouring states. It is in my heart to visit with the words of salvation, whatever may be my reception, the whole continent of India; to traverse every country, and speak to every people, language, and tongue, beginning at Delhi, and proceeding gradually all around to the darkest and most distant provinces.

I remain, &c.

\* Sha is a term implying greatness; jee, a term of respect, like Sir; here, Sha-jee, as applied to a religious mendicant, imports, that he is a distinguished person of this order.

## MIDNAPORE.

BROTHER Domingo D'Cruz, (say the Serampore brethren,) has been to Calcutta for his family; has returned to this station; and has sent us his first Journal of labours at Midnapore. He describes the place as populous; and manifests a good degree of zeal in his conversations with the natives.

## CAWNPORE.

*Letter from Nripata - Singha, a Native Preacher, to Mr. Ward.*

*Dated, Nov. 9, 1818.*

ONE day on our return from preaching, a sipahee followed us, and asked me if the saheb came from Serampore (meaning Serjeant Lewis); I answered in the negative. He acknowledged having been at Serampore a long time ago, and having got a gospel there, which he said had taken much effect on his mind; and whereas he used to call Ram-Ram, &c. &c. he now calls Yisoo, Yisoo, a thousand times a day. He came with us to worship, and promised to attend; I met him on the road once since, and asked why he did not attend: he said that he was on duty.

A raja sent for me once last month. I went to him, and took brother Bahadur with me. He received us very kindly, and called for his pundit, and desired them to discourse with me; so they both asked me a few questions; but they told their master, that they were not able to talk with me, and they acknowledged that what I said was true. Why then, said I, do you go on in the wrong? they answered, it was for their bellies. They then read to the raja the 2d chapter of Matthew; after a while he took the book out of my hand, and read himself, and returned it to me, on which I offered the book to him, and some more, if he would accept of them. I am sorry he did not, but seemed very well pleased all the time. I staid there near two hours speaking of the Blessed Messiah.

I remain, &c.



## SURAT.

The following Extracts are made from the Journal of Carapiet Chator Aratoon on his way from Agra to Surat.

*February 17th.* Early in the morning, marched with the troops, and arrived at Phute-poorā, an old city surrounded by high walls, and containing the largest mosque I ever saw, built with fine marble. The greater part of the building is still in very good order; there are many rooms in it, above and below, for phukeers and pilgrims; but I saw none there except those who live there on alms. Not far from this famous mosque, is a very large palace which once belonged to some of the kings of Hindoost'hān. It is built of red stone. The walls appear to be about a mile round. The palace is fallen down, though some parts are still standing, particularly one or two rooms which are in very good order. I went from thence to the market-place, and spoke with a few persons, and distributed 25 copies of Mark's gospel in Hindēe, and 20 copies of scripture extracts in Persian. The people wanted more books, but expecting to go to Juyā-poorā or to Ajmeer, I thought those would be the best places in which to distribute them. *18th.* Arrived at Khana, and gave a shop-keeper a copy of Mark's gospel. *19th.* Arrived at Roodal, where I had an opportunity of distributing 20 scripture extracts in Persian. *20th.* After encamping close to Biana and Sekundur, I went to a village, and after a long discourse about the heart's being desperately wicked while without Christ, I distributed 25 copies of Matthew, 25 of Mark, and 16 copies of John in Hindēe, and after prayer left them. *21st.* After our arrival at Sookootā, I went among the people; I had soon a large crowd round me, when I began to speak of the mercy and salvation of God prepared for perishing sinners. After my discourse, distributed 63 copies of Mathew, and 50 of Mark in Hindēe, 10 scripture extracts in Persian, and in our camp 7 English tracts. *22d.* Arrived at Hindonā, and distributed 2 copies of Mathew in Hindēe. *23d.* At Pipulodā, after a long argument, distributed the scriptures among the people. I was obliged to go to my tent thrice for books. With great pleasure I supplied them with 54 copies of Matthew, 225 of Mark, 120 of the Acts and Romans in Hindēe, 2 copies of the four Gospels in Persian, 35 copies of scripture extracts, 1 Hindoost'hānee New Testament in the Persian character, and afterwards in our camp 3 English tracts. *24th.* Early in

the morning at Sleta, after reading and explaining part of Matthew's gospel, I distributed 31 copies of Matthew's gospel, and 25 of Mark's, in Hindēe. After this, arrived to Khooshalgur, where we encamped this day. After a short conversation with the poor dark Hindoos of this place, I distributed 185 copies of Matthew's gospel, 26 of Mark's, and 81 of the Acts, all in Hindēe, and 24 copies of the four Gospels in Persian. *25th.* No marching to-day, for we had heavy rain. After breakfast went among the people, and was with them till three o'clock in the afternoon, and distributed among them 3 copies of the four Gospels, 22 copies of scripture extracts, 50 copies of Matthew's gospel in Persian; 57 copies of Mark's gospel in Hindēe, and 2 Hindoost'hānee New Testaments in Persian character. During the day, a fine young man on horseback came to my tent with his servants, inquiring for me. I went out and received him into my tent, where we entered into a long conversation about true Christianity. He asked me what I thought of the Roman Catholic confession of sins to the priest, and of worshipping pictures. I told him, that any thing not found in the word of God, is not the command of God, but the tradition of men. He said, his name was Hoseen-Alee-Khan, and that he was one of Meer-Khan's chiefs. He said he had seen a good padree at Agra long ago, whose name was Chamberlain. He confessed that padree Chamberlain convinced him of his errors, and that he was going to give up his cast, and embrace Christ; for by the said padree's preaching he was made afraid at hearing of the state of the departed souls of sinners. He added, that he was obliged to leave Agra to attend his duty, therefore he was kept back. When I asked him of his present intentions respecting what was once in his mind, he said, "Certainly, I will think again on the subject." As a good proof of his sincerity, he said that he had come nearly eight miles on purpose to see me. As soon as I told him of the Hindoost'hānee complete New Testament, he seemed exceedingly happy, and jumped up from his seat. He begged me to let him have one, which he should think a very great favour. I accordingly gave him a copy, 2 copies of the four Gospels in Persian, 4 copies of scripture extracts, and a few copies of Matthew's gospel in Persian. He said that he took all these for himself and for his friends. At last he parted from me in the most friendly manner. *26th.* At Mainaroorā I distributed 4 copies of the Persian four Gospels, 26 of Matthew in Persian, and 9 copies of Mark in Hindēe.

## JAMAICA.

THE health of Mr. Coultart having been considerably improved by his residence for some months in England, he returned to Kingston, with Mrs. Coultart, (late Miss Green, of Salisbury,) in the latter end of November.

We give a few extracts, in chronological succession, from letters received from our Missionaries in this island.

*Mr. Kitching to Dr. Ryland.*

*Kingston, July 9, 1819.*

OUR congregation, I think, continues as good as ever, and if any thing, it is on the increase; and had we a larger chapel, there is no doubt but more would attend. We have endeavoured to do all we can to accommodate such as wish to worship with us, but we find it impossible to do all we would wish in the present chapel. The enlargement we have made is temporary only, and it is a question whether it will be of any use to us or not in the rainy season. Nay, I do not know whether we shall be able to go to the chapel itself after heavy rain, or not, on the account of its situation.

I have been at Spanish Town three times since brother and sister Godden went thither to reside; the third time was last Monday. Brother Godden has taken a house, which, I think, will do both for a chapel and residence for a time. He expected to procure a license on the Tuesday, and though I have not heard whether he succeeded or not, yet I have very little doubt of it.

*Extracts from Mr. Godden's Journal.*

*Spanish Town, Lord's-day,*

*July 11, 1819.*

THIS morning, at seven, I began, in the name of the Lord, to tell the people of the *mercy of God*. We opened the service by singing a few verses composed on the occasion; read, and briefly expounded the 20th of Exodus, enlarging on the last clause of the 24th verse, by a few observations appropriate to our situation and circumstances. We then prayed, sang the Tenth Hymn in the First Book, and preached from Matt. xxii. 42; "What think ye of Christ?" In doing which, we inquired what were our thoughts of the dignity of his person—the perfection of his moral character

—the extent of his authority—the design of his mission—the efficacy of his work—the plenitude of his grace—the prevalence of his intercession—the methods of his government, *i. e.* of the world and the church—and the dispensations of his Providence. The whole was applied to the conscience by suitable remarks rising out of the subject. I trust I felt my sermon—I certainly enjoyed much liberty, and great boldness in testifying of him, whom my soul loves supremely—our congregation rather large, and very attentive. At a quarter-past four, began again by singing—explained the 10th of Romans, pressed the 13th verse with all my might—and preached from Isaiah l. 10. The house, yard, piazzas, and windows, crowded. My coat, &c. were wet with perspiration. Some say more than 600 were present. The enthusiasm of the people, because of the ministry, is beyond all description—may it be effectual for Christ's sake.

Thursday, July 15.—Preached from Isaiah lxvi. 2, (last clause,) to a crowded assembly, chiefly coloured people, well dressed—very attentive. I feel quite happy in these laborious exercises, as yet—the general character rouses every power—engages every energy. But I use, all the delicacy, and tenderness, and plainness, and faithfulness, of which I am capable. Many Jews attend—may the glaring evidences of Christianity seize their souls.

Lord's-day, July 18. — Congregation small in the morning, on account of the rains last evening—felt dull—cold, and unhappy because *unholy*. In the afternoon, I felt otherwise—solemn—deeply affected—and willing to impart my very soul to the people, if by such means I could save any. I preached from Judges iii. 20: "I have a message from God unto thee." I did not forget the Jews, nor the English, nor the youth present—we had a large audience.

*Mr. Godden to a Friend in England.*

*Spanish Town, Aug. 31, 1819.*

THERE has been a sad mortality in Kingston lately, chiefly among the troops and the seamen. Mr. Adams, the Methodist minister at Spanish Town, died on the 18th instant. He was a healthy-looking young man, and obtained a licence to preach the day after we landed! Mr. Humberstone, minister in the church at Kingston, has fallen also into the chilly embraces of the King of Terrors. How thankful ought we to be, that health and cheerfulness are still afforded! Do, my brother, join your praises with ours



at the divine footstool. We shall produce no confusion—our Father can fully comprehend the meaning of every thankful expression, though blended in its ascent with millions from other persons and languages! How perfect is God!

It is my earnest and devout endeavour to preach Christ, and to keep self behind. I think I would suffer any thing rather than not preach him, who, I hope, is more lovely every way to my soul than all besides. I feel I am a poor sinner, a weak Christian, labouring under the intolerable weight of a body of sin—groaning as I creep towards heaven. But, my brother, I cannot help weeping now for joy, that I feel also the omnipotent Jesus supports me! I have no moral strength—but my poor soul, with all its sin, weakness, and meanness, is cast on Jesus; and I feel too, that hell, with all its horrors, ought to be my portion, for being destitute of the most perfect love to him for one moment!

You will be happy to hear my congregation continues to increase. We are in a fair way to do well—I think it a mercy. I preach twice on the Sabbath—in the interval I teach some young men to read and sing; on Thursdays, in the evening, I preach also. Last Lord's-day evening improved the death of Mr. Adams—place far too small for the congregation. I am willing to bear all things for the gospel's sake.

A later communication from Mr. Kitching, contains the mournful intelligence of the death of that excellent female Missionary, Mrs. Godden. This letter will appear in our next Number.

#### LONDON MISSIONARY SOCIETY.

*Extract of a Letter from the Rev. Cornelius Traveller, dated*

*Madras, May 12, 1819.*

THE Heathen are inquiring, becoming serious, and some are converted; one is united in Church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will be-

come a herald of salvation, and through him the Word of Life will be sounded forth in all the regions round about. The Brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with Divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct, since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ. Pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins, and others of different *castes*, besides a number of the descendents of Europeans. On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmin's solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

#### TO CORRESPONDENTS.

THE obliging communication from J. B. St. Neot's, is duly received.

The thanks of the Committee are presented to Mrs. Moore, Heath-place, Hackney-road, for Eight Volumes Evangelical, and One Volume Gospel Magazine; and to Mrs. Flight, St. Mary Axe, for a number of School Books, &c. for the use of the Mission in India.







*I hope the time will come when every poor Child  
in my Dominions will be able to read the Bible.*

*Engraved for the Baptist Magazine, & Published by W. Whittemore, Paternoster Row, March 1820.*